

UNIVERSAL
LIBRARY

OU_152729

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. 493.119 Accession No. 12102

Author Murray, H. A.

Title Elementary Egyptian
This book should be returned on or before the date
last marked below. July 1981

ELEMENTARY EGYPTIAN GRAMMAR

ELEMENTARY EGYPTIAN GRAMMAR

BY

MARGARET A. MURRAY

FOURTH EDITION

LONDON
BERNARD QUARITCH
11, GRAFTON STREET, BOND STREET, W.
1920

CONTENTS.

CHAPTER I.	PAGE	CHAPTER V.	PAGE
THE HIEROGLYPHIC SIGNS.			
Alphabetic signs	4	Direct Genitive	26
Syllabic signs	4	Indirect Genitive	27
Phonetic complement	5	CHAPTER VI.	
Word-signs	6	ADJECTIVES.	
Determinatives	7	Derived from prepositions	29
Written characters	8	Degrees of comparison	31
CHAPTER II.			
FORMATION OF SENTENCES.			
Complete, or Verbal, Sentence	10	CHAPTER VII.	
Simple Nominal Sentence	11	NUMERALS.	
Compound Nominal Sentence	12	Cardinal Numbers	32
Order of words	13	Ordinal Numbers	34
Emphasis	15	CHAPTER VIII.	
CHAPTER III.			
PRONOUNS.			
Personal, Suffixes	16	CHAPTER IX.	
" Absolute	17	PREPOSITIONS.	
" Reflexive	19	Simple	37
Demonstrative	19	Compound	39
CHAPTER IV.			
SUBSTANTIVES.			
Gender : : : : .	22	CHAPTER X.	
Number : : : : .	23	CONJUNCTIONS.	
Enclitic	42	Absolute	43

CONTENTS

CHAPTER XI.		PAGE	CHAPTER XIII.		PAGE
PARTICLES.			NOTES ON SYNTAX.		
Emphatic		44	Absolute substantive		69
Interrogative		45	Apposition and co-ordination		70
Negative		47	Emphasis		71
Relative		50	 EXERCISES		72
Conditional		51	 VOCABULARY		78
CHAPTER XII.			PARTICLES.		
VERBS.			CLASSES OF VERBS.		
Classes of Verbs		52	Sedemef		54
Conjugation		54	Sedemnef		55
Sedemef		55	Sedemnef		55
Sedemynef		56	Sedemynef		56
Sedemkheref		57	Pseudo-participle		57
Compounds with auxiliary verbs		58	Compounds with auxiliary verbs		58

INTRODUCTION.

THIS little Grammar is intended only for absolute beginners, who wish to obtain some knowledge of the Egyptian language without any intention of doing any original work in it. To those who wish to take up the language thoroughly and scientifically, there is always Prof. Erman's *Egyptian Grammar*, which contains all that a student can require. My aim has been to produce a book which shall be to Egyptian what the ordinary school elementary Greek grammar is to Greek. I am told that by doing so I shall lower the standard of scholarship in Egyptian, but I confess that I fail to see the force of the argument. It has never been found that elementary Greek grammars, or instructing little boys in the elements of Greek, has lowered the scholarship in Greek, and why should it do so in Egyptian? On the contrary, I think that an elementary Egyptian grammar will increase the interest in the Egyptian language and literature by increasing 'that small section of the public who have felt the charm and fascination of that most ancient civilization, by showing them the firm foundation on which our knowledge of the language is built, and by letting them see the difficulties which have to be overcome, and the ease

with which the great masters of the language surmount the obstacles.

In the study of all ancient languages there are always two classes of people ; the large majority who know enough to follow a translation, appreciating the difficulties and enjoying the beauties ; and the small minority, to whom a new grammatical form, or a newly found exception to an established rule, is an absolute joy.

My Grammar is not intended for the latter class, but only for those who, knowing nothing, wish to know a little, in order to appreciate better the work of the great hieroglyphic scholars of our time. It contains nothing original, being founded entirely on Prof Erman's Grammar ; even the examples he gives in illustration of grammatical rules are copied, as being the best that could be found for that purpose. The twelve years' experience which I have had as a teacher of elementary hieroglyphs has shown me that a grammar of this kind is needed, and this is my only reason for publishing it.

My sincere thanks are due to Dr. Walker, for suggestions and help in the Grammar ; to Mr. and Mrs. Hayter, for much assistance in simplifying the arrangement of the book ; and to Prof. Flinders Petrie, for the kind and generous help which he has given me in this, as well as in all my other Egyptological work.

CHAPTER I.

THE HIEROGLYPHIC SIGNS.

EGYPTIAN Hieroglyphs were in use from B.C. 5000, or even earlier, to A.D. 300, in all for nearly 5500 years. The origin of the writing was the same as that of all primitive nations, namely pictures, but unlike other nations the original forms were kept up for all sculptured monuments, until the very end. Side by side with the hieroglyphs, however, there was evolved a running hand used for ordinary writing, in which the picture signs were abbreviated and reduced till they lost almost all likeness to the originals from which they were derived. This running script is called Hieratic. It developed later on into the writing which is known as Demotic or Enchorial ; and finally in the Ptolemaic period, when the Greek influence was at its height in Egypt, and the ancient knowledge and understanding of the hieroglyphs was dying out, it became the custom to write Egyptian in Greek letters, thus retaining the ancient language in a modern writing. This hybrid was called Coptic, and died out as a spoken language only in the 17th

century, though it is used in the liturgy of the Coptic churches in Egypt to this day.

Ex. Hieroglyphic. Coptic.



Pa neter

ΠΝΟΥΤΕ

= God.



ynek

ΑΝΟΚ

anok

= I.

The hieroglyphic signs are pictures of human figures, animals, birds, and the common objects of daily life among the people, and in their early forms they throw great light on the civilisation of that distant time. The writing is usually from right to left (this is invariably the case in hieratic and demotic), but sometimes for decorative reasons the hieroglyphs are written from left to right. They can also be written in vertical columns. The rule is to read towards the faces of the animals and birds. For convenience sake, hieroglyphs are always printed from left to right. The words are written as much as possible in square groups for the sake of symmetry;

ex.

For this reason many signs can be written either vertically or horizontally; ex. or or Many sounds also have two signs, one vertical and one horizontal; ex. or or m. Occasionally the spelling is sacrificed to

symmetry; ex.  *Khetef* instead of  *Kheft*, as the former makes the neater group.

The reading of the hieroglyphs was first deciphered by Champollion in 1822 from a study of the Rosetta Stone. He then discovered that the words which he was able to transliterate had their equivalents in Coptic, and that the language which had baffled so many scholars was the ancient form of a language well known to Orientalists. The foundation then of our reading of hieroglyphs is the knowledge of Coptic.

There are no vowels in Egyptian. The signs , , , are properly consonants; they are here transliterated *a*, *y*, *ā* and *u*, as the scientific transliteration is often a great stumbling-block to beginners. Groups of consonants like *sdm*, *ntr*, *htp*, are made pronounceable by the insertion of a short *ɛ* between the letters, *sedem*, *neter*, *hetep*, but it must be remembered that this *ɛ* is quite conventional, and is not indicated in the hieroglyphs. The student is strongly advised to adopt Prof. Erman's transliteration as soon as he becomes a little familiar with the Egyptian script.

Hieroglyphs are divided into four classes:—

1. Alphabetic.
2. Syllabic.
3. Word-signs.
4. Determinatives.

NOTE.—Mr. Griffith gives the name Phonograms to 1 and 2. The alphabetic signs are Unilateral Phonograms; the syllables are Biliteral or Trilateral Phonograms, according to the number of letters which they contain.

1. An *alphabetic sign* represents only one sound. They are used as in all languages for spelling out words. No true vowels are known, for Egyptian was written, like Hebrew and other Oriental languages, in consonants.

Hiero-glyph.	Translitera-tion.	Erman.	Hiero-glyph.	Translitera-tion.	Erman.
* 	α (<i>aleph</i>)	;		<i>kh</i>	<i>k</i>
	y (<i>yod</i>)	<i>j</i>		<i>kh</i>	<i>h</i>
* 	\ddot{a} (<i>ayin</i>)	\acute{e}		<i>s</i>	<i>s</i>
*  or 	<i>u</i>	<i>w</i>		<i>sh</i>	<i>s</i>
	<i>b</i>	<i>b</i>		<i>g</i>	<i>k</i>
	<i>p</i>	<i>p</i>		<i>k</i>	<i>k</i>
	<i>f</i>	<i>f</i>		<i>g</i>	<i>g</i>
 or 	<i>m</i>	<i>m</i>		<i>t</i>	<i>t</i>
 or 	<i>n</i>	<i>n</i>		<i>th</i>	<i>t</i>
	<i>r</i>	<i>r</i>		<i>d</i>	<i>d</i>
	<i>h</i>	<i>h</i>		<i>z</i> (as in <i>azure</i>)	<i>d</i>
	<i>h</i>	<i>h</i>		<i>y</i>	<i>y</i>
				<i>i</i>	<i>i</i>

NOTE.—Words beginning with  are often written without that letter, e.g.  for  .

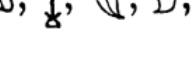
2. A *syllabic sign* represents two or more consonantal sounds:—

Ex.  *men*,  *per*,  *kheper*,  *nezem*.

* These letters are transliterated with a vowel, but they should properly be consonants. Aleph and ayin are shown by the Coptic to be aspirates, and the U is a W.

Egyptian words are generally written partly in alphabetic and partly in syllabic signs. Ex.  *sma* (lit. *s-ma*), To slay;  *khenti* (lit. *khen-t-i*), A statue.

The number of syllabic signs is very great, and they can be learnt only by practice. The Egyptians very frequently made use of a syllabic sign in addition to spelling out the syllable in alphabetic characters.

Ex.  *ba* (lit. *b-ba-a*), A soul;  *pehti* (lit. *p-h-peh-t-i*), Strength;  *khan* (lit. *kh-kha-a-u*), Night;  *hentasu* (lit. *h-hen-n-t-ta-a-su-u*), A lizard; , , being syllables.

With many syllabic signs the last letter of the syllable is written out. This letter is called the *Phonetic Complement*; it is not intended to be pronounced separately, but merely indicates to the reader how the syllable should end. In the word  *kem*, Black, the  reads *kem*, and the word could very well be written with the one sign only, but it is customary to write the  *m* after it, though the word still remains *kem* and not *kemem*. In signs which have more than one phonetic value, e.g. , which may be *sokhem*, or *kherp*, or *aba*, the Phonetic

Complement shows which value is to be used; thus:

sekhem, kherp, aba. Sometimes the letter used for the Phonetic Complement is not the last, but is the most characteristic of the word; e.g.

us, To command, where the first letter u is the Phonetic Complement; hega, Ruler, where the middle letter q is the Phonetic Complement. Sometimes, in order to make a symmetrical group, the two last letters of a triliteral syllable are written out; e.g. kherp, To lead; nefer, Beautiful.

Syllabic signs originated as pictures of the object, and were afterwards used merely to represent the combination of letters of which they are formed.

Ex. her means in the first instance a Face, and is often used in that sense, but it is also used as a syllabic sign where the combination h and r are required, as in heryt, Terror. So also khet, which originally meant a Branch, is used as a syllable where kh and t are needed, as in nekht (lit. n-kht-kh-t), Strength.

3. A *word-sign* is the picture of an object used as the word for that object; e.g. the picture of a child means Child, the picture of the sun means Sun, the plan of a house means House. Word-

signs are difficult to distinguish at first, as a sign is often used as a syllable or as a determinative, as well as a word-sign. As a rule, however, a single sign which represents a whole word is followed by an upright stroke | (see below).

4. A *determinative* is a picture of the object which follows a word. It is not pronounced, and is written merely as a guide to the reader that he may distinguish the meaning of a word at a glance.

Ex.  *thesem*, "Dog," is followed by the picture of a dog.  *hefau*, "Snake," is followed by the picture of a snake.  *pes*, "To cook," is followed by the picture of fire. There are, however, a great many words which cannot be expressed pictorially; these are followed by the picture of a roll of papyrus, || or , which is the sign of the Abstract, and which shows that the word can be expressed in writing though not in a picture. Ex.  || *rekh*, "To know."   *yp*, "To reckon."

The upright stroke, which follows word-signs and all words written with one sign only, is a special kind of determinative, and is merely a guide to the reader that the preceding sign represents the entire word.

Ex.  *du*, "Hill;"  *re*, "Mouth;"  *sa*, "Back."

The stroke is often used with a picture determinative.

Ex.  *mer*, "Canal;"  *hen*, "Slave;"  *se*, "Man." The feminine ending *t* (see p. 22) was

lost very early in pronunciation, but was continued in the written language; therefore many feminine words take the upright stroke, as the *t* was not considered a part of the word. Ex.  *khasht*, "Foreign country;"  *renpet*, "Year;"  *net*, "City." The stroke is sometimes used to emphasize a determinative.

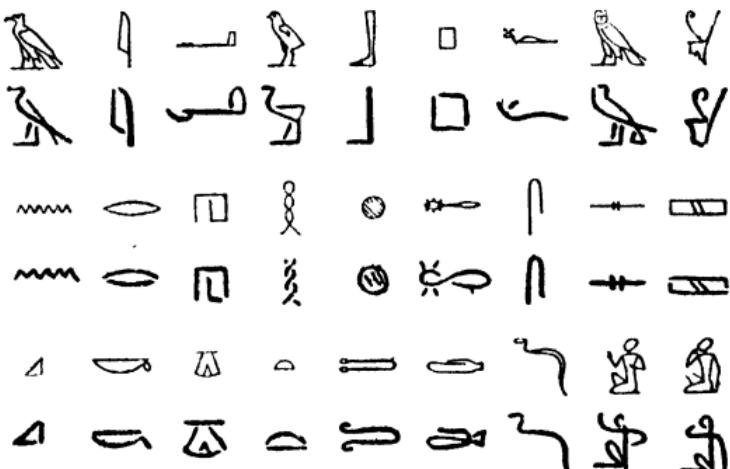
For the determinative of the plural, see p. 24.

A few words take no determinative.

Ex.  *yu*, "It is;"  *yr*, "To do;"  *ur*, "Great;"  *zed*, "To say."

THE WRITING OF THE SIGNS.

A simple form is used for writing the hieroglyphs, especially the human figures and birds. The alphabet and some of the commonest of the syllables and determinatives are given here.





The signs must be kept quite upright, and should be written with a rather thick pen. When proficient the student should then practise writing them in the opposite direction, from right to left, thus :—



CHAPTER II.

FORMATION OF SENTENCES.

THERE are three forms of sentence in Egyptian :

- (1) The Verbal Sentence.
- (2) The Simple Nominal Sentence.
- (3) The Compound Nominal Sentence.

(1) **The Verbal Sentence.** The name *Verbal* is given to this kind of sentence, as in it the verb occupies the principal position at the beginning of the sentence, preceding the subject. The order of words is as follows :—

1. Verb. 2. Subject. 3. Object.

Ex :

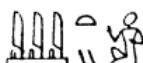
VERB.



sedem

Hears

SUBJECT.



sekhti

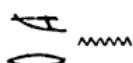
the peasant

OBJECT.



kheru

a voice.



mern

Loved



ef

he



su

him.

VERB.	SUBJECT.	OBJECT.
		
		
<i>khems</i>	<i>ek</i>	<i>sa-ek</i>
Bend	thou	back thy.

(2) **The Simple Nominal Sentence.** In Egyptian, as in many Oriental languages, a sentence is often formed without any verb, but is complete in itself. This is not possible in English, though a secondary clause may sometimes be formed as a Simple Nominal sentence to avoid the repetition of a verb; e.g. "I am from the town, you from the country," "A. is a rich man, B. a poor man." In these two instances the second clauses, "You from the country," and "B. a poor man," are Nominal Sentences. The name *Nominal* is given to this kind of sentence because the subject is always a Noun or an Absolute Pronoun (pp. 17, 18).

In Egyptian the missing verb is always some form of the verb To be.

The order of words is:

- i. Subject.** **ii. Predicate.**

The subject is either a *Noun* or an *Absolute pronoun* (see pp. 17, 18); the predicate may be a *Substantive*, an *Adjective*, or a *Prepositional phrase*.

Ex.	SUBJECT.	PREDICATE.
	 <i>Ynuk</i>	 <i>neb ymat</i>

SUBJECT.

*ren - ek*

Name thy

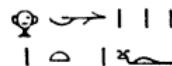
PREDICATE.

*nefer*

beautiful.

*Deqer neb*

Fruits all [are].

*her khetu-ef*

upon its trees.

(3) **The Compound Nominal Sentence.** The Compound Nominal Sentence is so called because it is formed upon the model of the Simple Nominal Sentence (i.e. with the subject preceding), but with a verb inserted. The order of the words is :

1. Subject.

2. Verb.

The forms of the verb used are :

(a) with intransitives and passives, the pseudo-participle (p. 57).

(b) with transitives, *her* with infinitive.

INTRANITIVE VERBS.

SUBJECT.

*yau*

Old age

VERB.

*hau*

advances.

SUBJECT.

*yb-ef*

Heart his

VERB.

*au*

is glad.

TRANSITIVE VERBS.

SUBJECT.

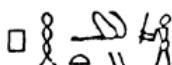
*yhu*

Childishness

VERB.

*her mau*

upon renewing (i.e. is renewed).

*pehti*

Strength

*her aq*upon diminishing
(i.e. Strength diminishes).

The difference in the formation of sentences adds variety to the style in a long piece of prose or in a poem, and prevents monotony.

THE ORDER OF WORDS.

The sentence is divided into two parts.

- a. The first part contains verb, subject, direct and indirect object.
- β. The second part contains specifications of time and space.

In the first part of a Verbal sentence the order of words is as follows:

1. Verb.
2. Subject.
3. Direct object.
4. Indirect object.

Ex. *erdyn ni-sut neb
en byk-ef* The King gave gold to his servant.

When the object, either direct or indirect, is a pronoun, it will precede the subject if the subject is a substantive.

Rule 1. A pronoun, whether subject or object, is always put next to the verb.

Rule 2. The pronominal suffix always precedes the absolute pronoun (p. 17).

Ex. *erdyn n-y ni-sut neb* The King gave me gold.

erdyn su ni-sut en byk-ef The King gave it to his servant.

erdyn n-y su ni-sut The King gave it to me.

erdyn-n-y su ef He gave it to me.

EMPHASIS.

Emphasis consists in placing before the sentence a word to which it is desired to attract attention; the word is afterwards resumed by a pronoun in the sentence. This is very frequently done contrary to our general usage, the word King, for instance, being constantly emphasized in this way.

Ex. *hest-y peh-es pet*
My praise, it reached heaven.

khast nebt rutn-y er-es,
yu yrny hed ym-es Every country to
which I went (lit. I went to it), I was a
hero in it.

The auxiliary verbs *ahān* and *un*
sometimes stand before the emphasized word.

Ex. *ahān hem en ni-sut byt meny-n Ef*
Then the majesty
of the King of Upper and Lower Egypt,
he died.

unyn hem-ef yb-ef ua er dut her-es
Then his majesty, his heart was sad con-
cerning it.

CHAPTER III.

PRONOUNS.

Personal.

There are two kinds of personal pronouns :

1. The suffixed.
2. The absolute.

I. Suffixes.

These pronouns are suffixed to the verb or the noun to which they belong, and are written after the determinative. They are employed as subject, as possessive, or in cases governed by a preposition.

Singular.	Translitera- tion.	Meaning. Subject.	Governed by prep. Possessive.
1 per. mas.  or 	<i>y</i>	I	my [to] me
fem. 	<i>y</i>	I	my [to] me
2 per. mas. 	<i>ck</i>	thou	thy [to] thee
fem. 	<i>eth</i>	thou	thy [to] thee
3 per. mas. 	<i>ef</i>	he	his [to] him
fem.  or 	<i>es</i>	she	her [to] her

Plural.

1 per. mas. 	<i>en</i>	we	our [to] us
and fem.  			
2 per. mas. 	<i>then</i>	you	your [to] you
and fem.  			
3 per. mas.  	<i>sen</i>	they	their [to] them
and fem.  			

Ex. As subject,  mer-ef He loves.

As possessive,  yb-ef His heart.

Governed by prep.,  zed en-ef
ni-sut (seten) The King speaks to him
(lit. speaks to him the King).

2. Absolute.

(a) The absolute pronoun stands alone as in English.

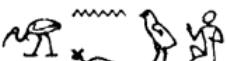
Ex. "His mother took him to the play," where "him" stands quite alone. It is usually employed as the object of the sentence, though on rare occasions it is found as the subject.

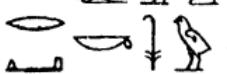
Singular.	Transliteration.	Meaning.
-----------	------------------	----------

1st pers. masc. and fem.		uy	me
2nd pers. masc.		thu	thee
fem.		then	thee
3rd pers. masc.		su.	him
fem.		si or set	her

Plural.

1st pers. masc. and fem.		en	us
2nd pers. masc. and fem.		then	you
3rd pers. masc. and fem.		sen	them

Ex.  *gemin-ef uy* He found me.

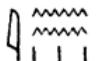
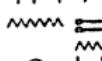
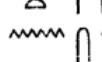
 *erdy-ek su* Thou gavest it.

(b) Another and later form of the absolute pronoun is used for emphasis. It is always the subject of the sentence and occurs only in the Simple and Compound Nominal Sentences. With the exceptions of the first person singular and plural, it is regularly formed by the syllable  *ent* followed by the possessive suffixes.

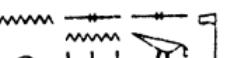
Singular.

1st pers. masc. and fem.		or		<i>ynuk</i>	I
2nd pers. masc.				<i>entek</i>	thou
fem.				<i>enteth</i>	thou
3rd pers. masc.				<i>entef</i>	he
fem.				<i>entes</i>	she

Plural.

1st pers. masc. and fem.			<i>ynen</i>	we
2nd pers. masc. and fem.			<i>entthen</i>	you
3rd pers. masc. and fem.		or		<i>entsen</i>

NOTE.—Each of these pronouns has in it an inherent  ; see "Emphatic Particles."

Ex.  *entsen seshem neter aa* They lead the great god.

3. *Reflexive.*

The reflexive is formed as in English by the combination of the word for "self" with the possessive pronouns.

Singular.

1st pers. masc.		zesy	myself
fem.		zesy	myself
2nd pers. masc.		zesek	thyself
fem.		zeseth	thyself
3rd pers. masc.		zesef	himself
fem.		zeses	herself

Plural.

1st pers. masc. and fem.		zesen	ourselves
2nd pers. masc. and fem.		zesthen	yourselves
3rd pers. masc. and fem.		zessen	themselves

Ex.
neter aa kheper zesef I [am] the great god who creates (lit. creating) himself.

Demonstratives.

A.	Singular.	Plural.
masc.	pen	yopen
fem.	ten	ypten

A.	Singular.	Plural.
masc.		
fem.		

that those

These forms follow their substantive.

Ex. This canal.

Instead of and , the forms
 or are used (see D).

B (lit. This) (see p. 60).

It always follows its substantive and is indeclinable.
It is used—

1. in sentences in which no verb occurs, where it is translated as "It is" or "That is."

Ex. It is Ra (lit. Ra this).

2. occasionally after the *sedem-ef* form of the verb (p. 55), to denote a condition attained.

Ex. [When you find this or that in him]

then he is well.

3. as a vocative in ceremonial address.

Ex. O Pepy.

4. in apposition.

Ex.
 Amuinenshy, prince of Tennu.

C. Another demonstrative pronoun, which occurs in the later period of the language, is always placed before the substantive, and is almost equivalent to our definite article.

	Singular.	Plural (rare).
masc.		
fem.		

pa } this,
ta } the

D. , are used as demonstrative pronouns. They precede the noun, with which they are connected by the possessive particle .

Ex. These peasants (lit. This of peasants).

These gods.

These wicks.

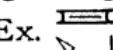
CHAPTER IV.

SUBSTANTIVES.

Gender.

Substantives are either masculine or feminine.

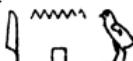
A. Masculine nouns are occasionally distinguished by an ending  *u*; usually, however, there is no distinguishing mark.

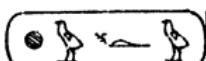
Ex.  *mer* Canal.

 *neb* Lord.

Those with the ending *u* are—

1. Proper names.

Ex.  *Ynpu* Anubis.

 *Khufu* Khufu.

2. Nouns derived from verbs and adjectives.

Ex.  *huru* A pauper, from *hur*,
Poor.

 *shemsu* A follower, from *shems*,
To follow.

B. Feminine nouns invariably end in *t*.

Ex.  *hemt* Woman.

 *merhet* Ointment.

They can be divided into five classes:

1. The naturally feminine; ex.  *hemt* Woman.
2. Various inanimate objects which are conceived as feminine; ex.  *nest* Throne,  *uat* Road
3. Collectives; ex.  *ashat* Multitude.
4. Neuter expressions like  *entet* That which.
5. Abstract conceptions.

NOTE.—A few in masculine nouns end in *t*, e.g.  *yt* Father. The *t* in this word appears to be a kind of determinative.

Number.

The Egyptians recognized a singular, dual, and plural.

The DUAL, which is rarely used, is formed by an ending  joined to the masc.  () or the fem.  () It is not always written out, but is to be read notwithstanding.

There are two methods by which the dual is indicated:

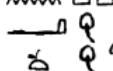
1. By repetition of the sign. This occurs solely with words written with a word-sign.

Ex.  *taui* Two lands.

 *merti* Two eyes.

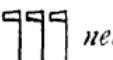
2. By repetition of the determinative:

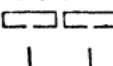
Ex.  tekhenui Two obelisks.

 āti Two limbs.

The PLURAL has an ending  attached to the substantive. It is not always written out, but can be indicated in four different ways.

1. By repeating* three times a word written with a word-sign.

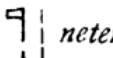
Ex.  netern Gods.

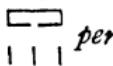
 | | | pern Houses.

2. By repeating the determinative three times.

Ex.  neteru Gods.

3. By the plural determinative |||, |, °, or °°° following the word-sign standing alone.

Ex.  neteru Gods.

 | | | pern Houses.

 ° ° ° perut Fruits.

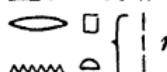
4. By the plural determinative following the determinative of the word.

Ex.  seru Princes.

* The method of indicating the plural by the repetition of a sign is used in English in certain abbreviations, e.g. MS. = a manuscript, MSS. = manuscripts; p. = page, pp. = pages.

In feminine words the plural sign is written after the *t* (ȝ), but is pronounced before it (*ut*).

Ex.  nehebut Necks.

 renput Years.

NOTE 1. *Collective nouns* have a feminine termination, and take the adjective and verb in the singular.

NOTE 2. *Abstract nouns* are often in the plural.

Ex.  han Time.

 tan Heat.

CHAPTER V.

THE GENITIVE.

THERE are two ways of expressing the genitive ; these are called the Direct Genitive and the Indirect Genitive

A. The DIRECT GENITIVE is expressed simply by the position of the substantives without any connecting word, the governing word standing before the governed.

Ex.  *per Ymen* House [of] Amen.

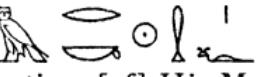
 *mer sekhtiu* Overseer of peasants.

The Direct Genitive is generally used—

1. after general designations of locality.

Ex.  *dut Hor* Rock [of] Horus.

2. after general designations of time.

Ex.  *em rek hem-ef* In the time [of] His Majesty.

3. after certain frequently recurring words, such as

 \circlearrowleft *mer* Overseer;  *neb* Lord;  *per* House.

Ex.  \circlearrowleft *neb taui* Lord [of] the two lands.

4. when  $\overset{\wedge}{\sim}$ *ni-sut* King, and  *neter* God, are the governed words.

Ex.  $\overset{\wedge}{\sim}$  *hemt ni-sut* Wife [of] the king.

NOTE.—*Ni-sut* (*seten*) and *neter* being sacred words are always written first, though pronounced last.

The INDIRECT GENITIVE is formed by means of an adjective $\sim\sim\sim ni$, which means "Belonging to." This adjective agrees in gender and number with the noun which precedes it and to which it belongs.

Singular.

masc. $\sim\sim\sim ni$ or *en*

Plural.

 *nu*

fem. $\sim\sim\sim net$

$\sim\sim\sim$ *niut*

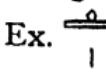
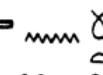
Niut is rarely used, *nu* or *net* generally taking its place.

(a) The Indirect Genitive is always used—

i. to designate a part.

Ex.  *tepi en shemu-ef* The first of his harvest.

2. to designate material.

Ex.  $\overset{\wedge}{\sim}$  *hetep en shesh* An offering-table of alabaster.

3. by way of further definition.

Ex. demy en Qebtiu

The City of Coptos.

se en user A man of strength.

- (b) It is generally used—

- i. to designate the possessor.

Ex. het neter net

Unnefer The temple of Unnefer.

2. to express the idea of belonging to, or being derived from a place.

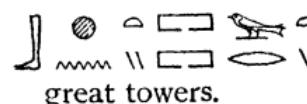
Ex. shens en Uauat

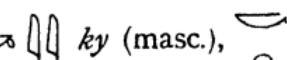
Acacia-wood of Nubia.

CHAPTER VI.

ADJECTIVES.

THE adjective agrees with its noun in number and gender, and is written after the noun.

Ex.  *heqt nezamt* Sweet beer.
 *bekhenti urti* Two great towers.

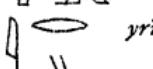
Exception. The adjective  *ky* (masc.),  *ket* (fem.), "Another," always precedes the noun to which it refers.

Occasionally the possessive suffix is repeated with the adjective, probably for emphasis.

Ex.  *sa-ef ur-ef* His great (i.e. eldest) son (lit. His son, his great one).

Nisbe Form.

There are many adjectives derived from prepositions. These govern a following noun or suffix, like a preposition, but are declinable like other adjectives,

	<i>y়mi</i>	He who is in	Derived from		<i>m</i>	In
	<i>y়ri</i>	He who is at	"		<i>r</i>	At

	\ \ her	He who is upon	Derived from		\ \ her	Upon
	\ \ tep	He who is upon	, ,		\ \ tep	Upon
	\ \ kher	He who is under	, ,		\ \ kher	Under
	\ \ khent	He who is before	, ,		\ \ khent	Before, in front
	\ \ nyut	He who is not	, ,		\ \ nyut	
	\ \ myti	He who is like	, ,		\ \ my	Like
	\ \ m	Belonging to	, ,		\ \ en	To
	\ \ mehti	Northern	, ,		\ \ meht	North

Declension:

Singular.

masc. \ \ ymi He who is in.

fem. \ \ ymt She who is in.

Plural.

masc. | ymiu They who are in.

Ex. - \ \ ymt yb-ej She who is in his heart.

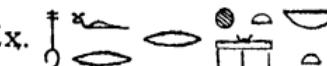
heriu sha Those who are on the sand.

myti-ej He who is like him.

* \ \ ni-sut, generally written \ \ ni-sut, "He who belongs to the reed," is the title of the King of Upper Egypt.

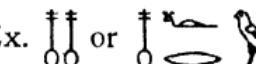
Degrees of Comparison.

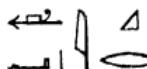
The *comparative* is formed by placing the preposition  *er* after the adjective.

Ex.  *nefer er ykhet nebt*

More beautiful than anything (lit. Beautiful more than all things).

There is no true *superlative*. It is expressed by an adjective in the dual, or by  *ua* One, placed before an adjective.

Ex.  or  *neferua* Most beautiful
(lit. Twice beautiful).

 *ua yker* Most excellent (lit.
The one excellent).

CHAPTER VII.

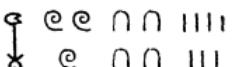
NUMERALS.

A. Cardinal Numbers.

The numbers are written thus :

I units		thousands
II tens		tens of thousands
III hundreds		hundreds of thousands

The numerals are used like the Roman numerals, and the greater number precedes the less, as in English

Ex.  11,347.

The transliteration of the numerals is as follows :

	<i>uā</i>	One
	<i>sen</i>	Two
	<i>khemt</i>	Three
	<i>fedu</i>	Four
	<i>dua</i>	Five
	<i>sys</i>	Six
	<i>sefekh</i>	Seven

	<i>khemen</i>	Eight
	<i>pesez</i>	Nine
	<i>met</i>	Ten
	<i>māba</i>	Thirty
	<i>shet</i>	Hundred
	<i>kha</i>	Thousand
	<i>zebā</i>	Ten thousand
	<i>hefen</i>	Hundred thousand

NOTE.—The transliteration of the other numerals is still conjectural. Numbers are given by the numerals, and not by the transliteration.

The noun precedes the number and is in the plural.

Exceptions.—The noun is in the singular

- With the numeral 2

Ex. *uya sen* Two ships.

- In accounts and in specifications of time and measure.

Ex. *renpet 110* One hundred [and] ten years.

meh fedu Four cubits.

uā One, is treated as an adjective and agrees with its noun in gender.

B. Ordinal Numbers.

The ordinals are formed by adding \textcircled{O} *nu* to the cardinals.

Ex. $\textcircled{O}^{\text{II}}$ *sennu* Second.

They may precede or follow the noun.

Exception. $\textcircled{O}^{\text{I}}$ or $\textcircled{I}^{\text{I}}$ *tepi* First, always follows the noun.

CHAPTER VIII.

ADVERBS.

THERE is no special adverbial form, but adverbs can be expressed as follows :

1. By adjectives, either masculine or feminine, preceded by the preposition  *er*.

Ex.  *er menkh* Excellently.

 *er āat* Very.

2. By adjectives used absolutely. The feminine  *urt* Great, is used to intensify the adverb.

Ex.  *urt yu-ef*
qas-ef āsha He vomits often (*āsha*, lit. Numerous).

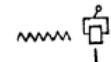
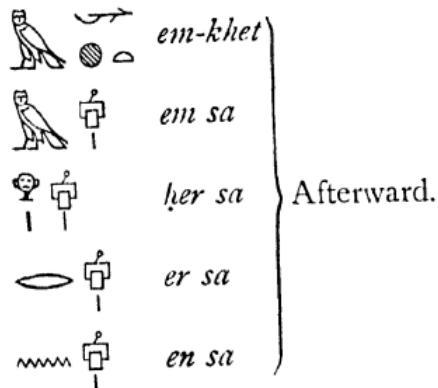
He wept  *āau urt*
 Very greatly.

NOTE.—For the absolute use of adjectives there is an exact parallel in German; cf. e.g. "schon," which means either "fine" (adjective) or "finely" (adverb).

3. By derivation from prepositions.

 *ym* Therein, thereof, therewith, therefrom.

 *kheft* In front.



CHAPTER IX.

PREPOSITIONS.

THERE are two classes of prepositions—Simple and Compound.

I. *Simple.**en*

1. For.
2. To (of motion to persons only).
3. Because of.
4. In (of time).

*em*

1. In (of time and place).
2. At. From. With.
3. Into. Out of (of place).
4. Among. To Of.
5. As. Like. According to.
6. Into (after the verbs To be or To make). .
7. By means of.
8. Occasionally to introduce direct discourse, when it remains untranslated.

*er*

1. At. By.
2. To (motion to a thing). Into
(inexact for *em*).

3. As far as.
4. [Hostile] toward.
5. Distributively of time; e.g.
Per day, Every four days.



- her*
1. Of indefinite time and space :
e.g. *At* the time of. *In* the north.
 2. Down. In addition to.
 3. [To pass] by. [To deviate] from.
 4. Distributively: e.g. *Upon* each one.
 5. [Anointing or cooking] with.
 6. Because of. On account of.



- kher*
1. Under.
- Also used of being laden, because the bearer is *under* the burden, and therefore often means *carrying* or *possessing*.



- kher*
1. With.
 2. To [receive] from.
 3. Under (in the sense of "in the reign of").



- em ā*
1. In the possession of.
 2. [To take] from. [To receive] from.
 3. [To be done] by (living agent).
 4. Because of



- kheft* 1. In front of.
2. According to.
3. Corresponding to.
4. Simultaneously with.



- ymütu* 1. Between.
2. In the midst of.



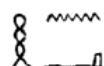
- yn* Used only to express the subject with the passive.



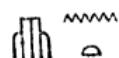
- my* 1. Like.
2. As.



- ha* 1. Behind.
2. Around.



- henä* Together with.



- khent* Before.



- tep* Upon.



- zer* 1. When.
2. Since

II. Compound.

These are simple prepositions compounded with substantives.



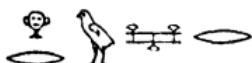
- em-ystu* As reward for



contracted to

- em-bahy* { 1. Before.
2. In front of.
3. In the presence of.

		<i>em-em</i>	Among.
		<i>em-hat</i>	1. At the sum- mit. 2. In front of.
		<i>em-her</i>	In front of.
		<i>em-her-yb</i>	In the midst of.
		<i>em-khenu</i>	In the inside of.
		<i>em-khet</i>	1. Behind. 2. After.
		<i>em-qab</i>	In the midst of.
		<i>em-dy</i>	Together with.
		<i>en-merut</i>	In order that.
		<i>neferyt-er</i>	As far as.
		<i>er-aga</i>	Opposite.
		<i>er-ges</i>	At the side.
		<i>er-zeru</i>	As far as.
		<i>er-sa</i>	1. Behind. 2. After.
		<i>her-sa</i>	1. Behind. 2. After.
		<i>her-zaza</i>	Upon.



heru-er Apart from.



kheft-her In front of.



kher-hat At the summit.



tcp-em

1. Before.
2. In front of.
3. Straight up to,
towards.

CHAPTER X.

CONJUNCTIONS.

CONJUNCTIONS are used—

I. *Enclitically*, being joined to the first word of the sentence.

II. *Absolutely*, as in English.

I. *Enclitic.*

like "Namely" introduces an explanatory addition.

Ex. = *yrn-y en ef ni-sut ys* I made it for him [namely, I] the king.

But not.

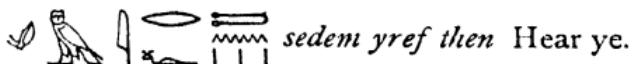
But } expresses the opposite to preceding clauses.
 But }

Ex. *yr sut remt ket nebt*
But all men [who preserve this tomb].

1. But.
2. Moreover.

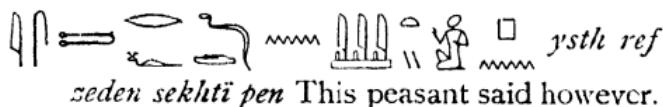
are used for emphasis following the emphasized word.

Ex. *zese yref* Thou thyself.

II. *Absolute.*

ysth 1. Behold 2. However 3. When } specifies the circumstances under which anything happens.

Ex. *ysth uy em sab* Behold me in [the position of] judge.



ysk, like *ysth*, can be translated *When*.

Ex. *ysk su em khered* When he was a child.

ykher 1. And. 2. Now.

Introduces new paragraphs of a narrative, and especially precedes a temporal clause.

Ex. *ykher em khet heru sua heru nen* Now after the days had passed by this.

ka.

Is used in promises, threats, and directions, to strengthen what is stated.

Ex. *ka erdy-y kheper mu* Surely I will cause water to be.

CHAPTER XI.

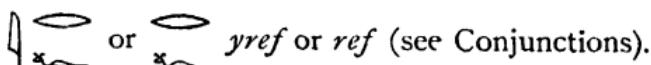
PARTICLES.

EMPHATIC, Interrogative, Negative, Relative, and Conditional particles.

I. *Emphatic.*

Is used with every kind of sentence, and may be translated "Verily." It generally begins the sentence.

Ex. Verily all that is in writing, hear it.



Follows the word to be emphasized, and is not translated.

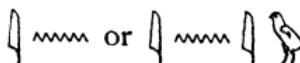
Ex. The earth became light.



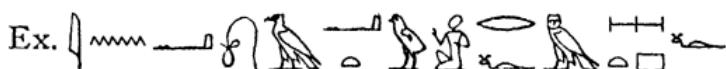
Often emphasizes the subject of a sentence, but is not translated.

Ex. His majesty caused that it be made.

II. *Interrogative.*

 yn or ynyu.

Used when a sentence expresses a rhetorical question.

Ex. 
yn. āuaātu-y ref em yat-ef Shall I be
robbed upon his land?

 mā or em.

The commonest interrogative particle, occurs at the end of a sentence.

Ex. 
her mā Why hast thou reached this?
(lit. Hast reached thou this on account of
what?).


yrtu nen my mā
Like what is this done? (lit. Is done this
like what?).

When  em begins a sentence and has the meaning "Who?" it is generally emphasized by  yn.

Ex. 
yn em zed su Who
says it?

yshest }
ysy } Who? What?

Ex. *yshest pu* Who is it? What is it?

ysy pu Who is it?

ysnu When? (lit. What of time?).

ten Where?

Ex. *yrt er ten* Whither goest thou (fem.)? (lit. Makest thou towards where?).

pety or *pety.*

Always stands at the beginning of a sentence.

Ex. *pety ahet ef* What [is] his field?

pety ref su What is it? (with emphasis).

teru.

Always follows the first word of the sentence.

Ex. *yu teru sekhan-ek yn* Didst thou remember?

III. *Negative.*

 *en* or  *n^en*.

 *en* is used—

- i. With the sedem-ef form of the verb (see p. 55) when it is not future in meaning.

Ex.  en rekhy su I
know him not

- ## 2. With the sedemn-ef form of the verb (see p. 55).

Ex.  en pern ef ym
He will not come out therefrom.

3. Before a nominal sentence; and in this case, when the subject is a pronoun, the absolute pronouns are used.

Ex.  en entef
pu em maāt It is not he in truth.

4. With following sedemt-ef it has the meaning
“Before” or “Without.”

Ex.  en khepert Yst Before
Isis existed.

5. With  Time.  Never
 (lit. Not a time).

Ex. en sep ha myt-ef her khas ten zer
rek neter One like him never came
upon this land since the time of the god.

 *nēn* is used—

-  1. With the sedem-ef form of the verb (p. 55) when it has a future meaning.

Ex.            *nēn pesesh-ef* He will not divide.

2. Before an absolute infinitive.

Ex.           *usa nēn erdyt her ges* Judging, not putting on one side (i.e. not being partisan).

3. With a following noun or absolute pronoun, when it means "Not to be."

Ex.            *nēn mu ym, nēn uy ym* No water is there, I am not there.

4. With  *erdy* To give or cause.   *nēn erdyt* Without (lit. Not causing that).

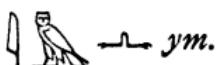
Ex.            *nēn erdyt pesesh-ef set* Without his dividing it.

 or  *nefer en*.

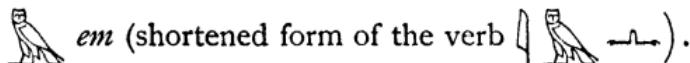
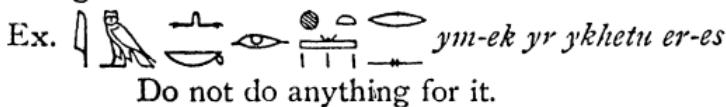
An emphatic negative.

Ex.             *yr nefer-en unen mā* then If it is not in your possession (lit. in your hand).

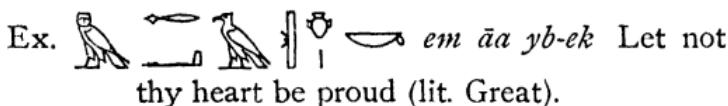
       *nefer-en yrt mytet* Never was the like done.



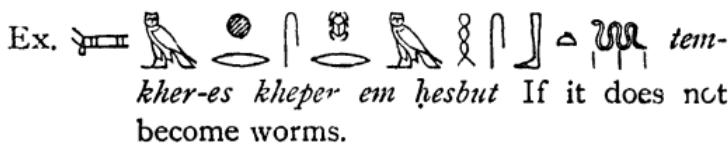
Is used when the verb is optative, or final in meaning.



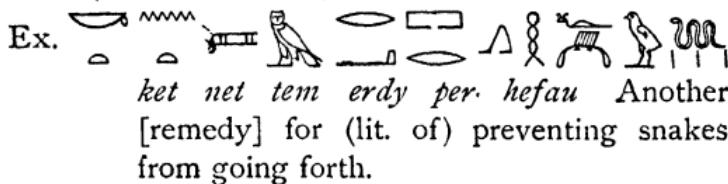
Is used to negative imperatives, optatives, and relatives.



Often used in conditional sentences.



When compounded with *erdy* it means To prevent (lit. Not to cause).



NOTE.—For the use of  and  with relative sentences, see p. 66.

*  is really a verb.



nyutu.

A declinable adjective. It is also used as the negative of the relative particle *enti* That which is.

Ex. *nyutu mut-ef* The motherless one (lit. He who is without his mother).

yat tuy ent yakhu, nyutet se-kedut her-es This place of spirits on which there is no navigation (lit. There is not sailing upon it).

NOTE. *entet nyutet* Everything (lit. That which is and that which is not).

IV. Relative.

enti He who is. That which is.

A declinable adjective. It is used in relative clauses.

Ex. *enti kher-ef* Every officer who was with him.

kat entiu her hert The overseers of the works who are upon the mountain.

se enti mer A man who is ill.

It is often used as a substantive with the meaning "He who."

Ex. entiu em shems-ef Those who are in his following.

entet nebt em sesh All that was in writing.

This particle can be translated by the relative pronoun. For other methods of expressing the relative, see p. 66.

V. Conditional.

yr.

Is used only with the *sedem-ef* form, and always begins a sentence.

Ex. yr gem-ek
zaysu If thou findest a wise man.

my or m.

This is a rare form.

Ex. my sed n-ek If it is said to thee.

CHAPTER XII.

VERBS.

VERBS are divided into classes according to the number of letters in the root. The principal classes are :

1. *Biliteral* (abbreviated to ii lit.)
have two letters.

Ex.   *meh* To fill.

Generally written  , the syllable *meh* and the abstract determinative.

2. *Secundae geminatae* (ii ae gem.).

In these verbs the second and third consonants are the same, the division between them being visible only in certain forms; in all other cases the two letters come together and give the verb the form of a biliteral.

Ex.   *un* To be. In the full form   *unen*.

Generally written  , the syllable *un* and the phonetic complement *n*; the full form is  .

3. *Trilateral* (iii lit.)

have three letters in the root. This is the largest class of all.

Ex.   *sedem* To hear.

Generally written   , the word-sign *sedem* and the phonetic complement 

4. *Tertiae infirmae* (iii ae inf.).

This is also a large class, in which the root was originally trilateral; the third letter,  or  , drops out in most forms, giving the verb the appearance of a bidental, though the conjugation of the iii ae inf. verbs is not the same as that of the ii lit.

Ex.   *mery* To love.

Generally written  , the syllable *mer* and the phonetic complement *r*.

5. *Irregular*.

The irregular verbs are two.

  *yu* To go.

  ,   , or   *erdy* To give.

6. *Other classes*.

The Tertiae geminatae (iii ae gem.), quartae infirmae (iv ae inf.), quadrilateral (iv lit.), and quinque-

literal (v. lit.) are rare, and need not be further noticed here.

NOTE.—The student must remember that the F in the transliteration is not to be counted among the root-letters. In the trilateral verb *sedem*, for instance, the root-letters are S D M.

CONJUGATION.

The conjugation of Egyptian verbs is entirely different from that of any European language, and is Semitic in character.

The verb *sedem*, To hear, is here taken as the type ; and the forms of the verb are called, as in Semitic grammars, after the third person singular masculine, the F being the pronoun of the third person singular masculine suffixed to the verb.

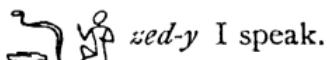
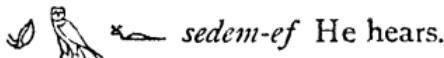
The forms of the verb (the use of which is explained below) are :

1. Sedem-ef.
 2. Sedemn-ef.
 3. Sedemyn-ef.
 4. Sedemkher-ef.
 5. The Pseudo-Participle. Used in Compound Nominal sentences (see p. 12).
 6. Compounds with auxiliary verbs.
 7. The Infinitive.
 8. Sedemt-ef.
 9. The Passive.
 10. The Participles.
 11. Relative Form.
 12. Verbal Adjective.
 13. Impersonal Form.
 14. Causative Form.
 15. Future.
- Used in verbal sentences (see p. 10).

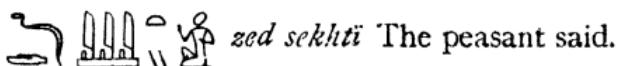
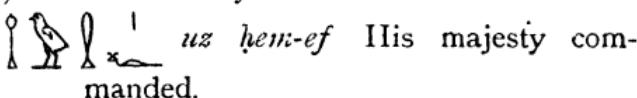
I. SEDEM-EF.

In the form *sedem-ef* the subject follows the verb without any connective between. The subject may be either a noun or a pronoun. The pronoun is always suffixed to the verb, but the noun-subject may be quite at the end of the sentence and separated from the verb by other words.

Ex. a) With pronoun-subject :



b) With noun-subject :



The *sedem-ef* form is generally used as—

1. the *indicative*, either present or past,
2. the *subjunctive* (after *erdy*)
3. the *optative*.

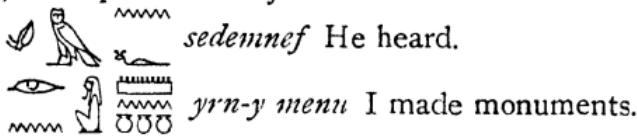
The tense by which to translate the *sedem-ef* form must be judged by the context.

2. SEDEMNEF.

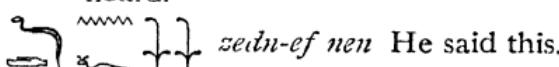
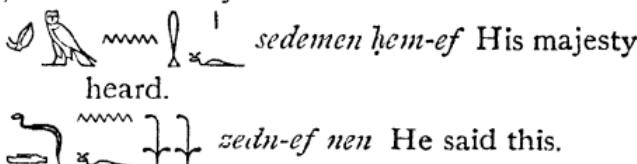
In the *sedemnef* form the verb receives an ending *n*, which is written after the determinative, but it is really added to the stem of the verb. This form can usually be correctly translated by the past instead of the present. It denotes the completed action, and is generally used in narrative.

As in the *sedemef* form the subject, whether noun or pronoun, follows the verb.

Ex. a) with pronoun-subject:



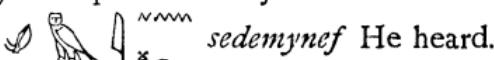
b) with noun-subject:



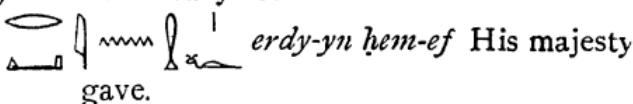
3. SEDEMYNEF.

In this form the verb receives an ending *yn*, which is written after the determinative. It was originally ceremonial, and is used especially when the subject is a person to whom respect is due.

Ex. a) with pronoun-subject:

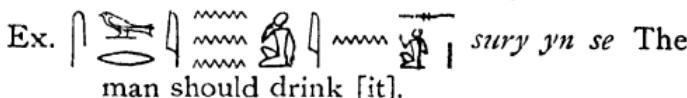


b) with noun-subject:



Exceptions. With the verbs *zed* To speak, *yu* To go, *yn* To bring, *y* To do, the *sedemynef* form is constantly used with any subject.

It is also used in directions and advice:



4. SEDEMKHREF.

A rare form, occasionally used in descriptions and as a mild imperative.

Ex.  zedkherek er es Say
thou to her.

NOTE.—*Sedemnef*, *sedemynef*, *sedemkhoref* are all formed in the same way, by inserting a particle (*en*, *yn*, or *kher*) between the root of the verb and the subject.

5. THE PSEUDO-PARTICIPLE.

The pseudo-participle is the ancient inflexion of the verb, but it was superseded by the *sedemef* forms. Its use is confined to the Compound Nominal sentence, where the subject precedes the verb, but only when the verb is intransitive or passive. There is no equivalent form in English, for it is often used where we should employ a participle, and it can also be translated by the indicative, present or past.

The following verbs take the pseudo-participle when the subject precedes the verb (Compound Nominal sentence, see p. 12).

1. Passives.

Ex.  zebau fend The nose is stopped up.

2. Intransitives.

Ex.  yau hau Old age advances.

3. Verbs of Condition when they denote the continuation of the condition (*meh* To be full).

Ex. er-khemt-y her-y yu-y mehkuy A third of me [added] to me, then I am full.

4. *kheper* in all its meanings.

Ex. teny kheper Old age comes to pass.

Exception. The verb *rekh* To know, is in the pseudo-participle form with both active and passive meanings. This is one of the few verbs in which the pseudo-participle has an active-transitive meaning.

Ex. yu-y rekhkuy It is that I know.

6. COMPOUNDS WITH AUXILIARY VERBS.

Yu sedemef.

The verb *yu* is used with either the Sedem-ef or Sedemn-ef forms. It may be translated, "It is that." It is generally used at the beginning of a paragraph.

Ex. yn sedem-ef It is that he hears.

yu sedem neter It is that the god hears (cf. the French "C'est que j'entends").

(1) *Yu-ef sedemef.*

When the pronoun is added to the auxiliary verb as well as to the verb, it gives the meaning of "accustomed to."

Ex.  *yu-y sedem-y* I am accustomed to hear.

(2) The verb  *un* To be, is used in the same manner as  *yu*, and with the same meaning.

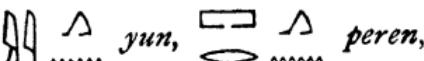
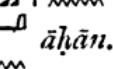
(3) The verb  *āhān*, which means literally To stand or arise, precedes the verb. It can be translated "Then." The active voice of transitive verbs follows  *āhān* in the *sedemef* form; intransitives take the pseudo-participle, while passives follow in the uninflected passive form (see p. 65, 9. I.).

Ex.  *āhān sedemen hati-ā*
Then the prince heard.

 *āhān*
hem-ef usa em hetep Then His Majesty went in peace.

If the subject of the sentence is a pronoun, it is attached to  *āhān*.

Ex.  *āhān-y*
khent kuy Then I sailed up.

(4) The auxiliaries  *yun*,  *peren*, are employed like  *ahân*.

(5) The verb  *yr* To do or Make, takes the infinitive after it.

Ex.  *yy shemt* I went (lit. I made a going).

(6)  *pu*, which is in reality the demonstrative pronoun "This," is compounded with the verb as an auxiliary. It invariably follows the verb, and may be translated by "It is," or "It is that."

Ex.  *sedem-ef pu* It is he who hears, or, It is that he hears.

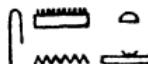
7. THE INFINITIVE.

The infinitive is sometimes masculine, sometimes feminine. The masculine form has no special ending, the feminine form ends in $\wedge t$.

Ex., masc.  *sedem* To hear.

 *kheper* To exist.

fem.  *pert* To go out.

 *sement* To make firm.

a. Masculine forms are :

ii lit.

ii ae gem.

iii lit.

iv lit.

v lit.

caus. ii ae gem.

caus. iii lit.

b. Feminine forms are :

iii ae inf.

iv ae inf.

caus. ii lit.

The irregular verbs  erdyt To give,

 yyt To go.

c. Forms either masculine or feminine are :

v ae inf.

caus. iii ae inf.

Uses of the Infinitive.

I. As a substantive (cf. use of infinitive with article in German and Greek).

a. As subject—

Ex.  neht-y
 pu yrt en ef set It was my wish to make
 it for him. Here  yrt To make, is
 the subject of the sentence.

b. As object—

i) After verbs of willing or commanding.

Ex.  udetu en ef deba set He was commanded
 to pay it.

- 2) Of kindred meaning (called the Complementary Infinitive, cf. Cognate Accusative).

Ex. khenen-sen khent They rowed (lit. They rowed a rowing).

en muten ys Tety mutet But Teta dies not (lit. Dies not dying).

mest ef mesut He is born (lit. He is born a birth).

- c. As possessive—

Ex. heru en set teka em het-neter The day of lamp-lighting in the temple.

II. Governed by an adjective.

Ex. nefer medu Excellent [in] speaking.

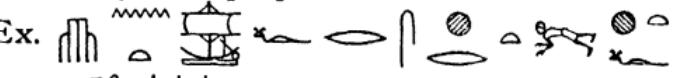
III. Governed by a preposition.

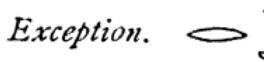
When used with certain prepositions it gives them a special meaning.

- i) *em* with the infinitive denotes time.

Ex. [They were astonished] em yyt when they came.

- 2)  *er* expresses purpose.

Ex. 
khent-ef er sekher t kheftiu-ef
 He sailed up to overthrow his enemies.

Exception.  *er* *zed*, which means, literally, In order to say, is simply the beginning of direct discourse.

- 3)  *her* expresses simultaneousness.

Ex. 
her pert He found him as he was going out (lit. Upon going out).

- 4)  *en* and  *mā* express cause.

Ex. [I lived honoured by the king] 
en ni-sut Because I wrought truth for the king.

- 5)  *henā* connects the infinitive with the preceding verb, the infinitive being then translated as if co-ordinate.

Ex. 
yu-ef her unem ta 500 . . . henā sury heqt des 100 He eats 500 loaves . . . and drinks 100 jars of beer (lit. Together with drinking).

IV. Absolutely, as an explanatory clause to a sentence.

Ex. *yrn-es em menu-es en yt-es Ymen yrt en ef tekhenui urui*

She made [it] as her monument for her father Amen, making for him two great obelisks.

8. SEDEMT-EF.

This is so called because it consists of a form ending in Δt , followed by its subject, and it can also govern an object.

Ex. *kheper meny* The death took place (lit. The happening of the death).

my udet then Hor As Horus placed thee (fem.).

It is used in a dependent clause when the subject is different from the subject of the preceding clause.

Ex. "They were astonished when they came ;" the subjects of both clauses being the same, the infinitive is used, *em yyt* "when they came." But in the sentence, "I was astonished when they came," the two clauses having different subjects, the *sedemt-ef* form is used, *em yyt-sen* "when they came."

It can be translated by the adverb "When," when it begins the sentence.

Ex. [On New Year's Day] kheft erdyt per-en neb-ef when the house gives (gifts) to its master.

erdyt-y uat en redy-y demyn-y ynbu hega When I had given the road to my feet (i.e. when I had run) I came to the Prince's Walls.

9. THE PASSIVE.

I. Uninflected.

This is a difficult form to recognize, as it is written exactly like the active, and can only be distinguished by the context.

Ex. mes en ek kheredu khemt Three children are born to thee (lit. Are born to thee children three).

II. With tu.

The passive is generally indicated by adding the syllable tu to the root of the verb after the determinative.

Ex. sedemu-ef He is heard.

10. PARTICIPLES. See p. 71.

The participles occur in the active and passive, and in the past and present. They can be translated by a

relative clause when the relative is in the nominative, i.e. Who, Which.

The participles are used—

1. Like adjectives.

Ex. dut yryut er
ef The wrong done against him.

2. Like substantives.

Ex. mest thay One
(fem) who has borne a boy.

sedemyu The listeners.

III. RELATIVE FORMS.*

Masc.

Sedemu-ef.

Sedemun-ef.

Fem.

Sedemt-ef.

Sedemtn-ef.

The N-form is here used for the past.

These forms are used indifferently according to the gender required; therefore *sedemu-ef* or *sedemun-ef* denote persons, and *sedemt-ef* or *sedemtn-ef* denote things, the feminine being used for the neuter.

These forms are used in relative sentences where the relative is not a nominative. They are employed as:—

1. Subject.

2. Object.

* The verbs (and) are used in the relative form to negative a relative sentence; they then take after them a special form known as the "predicative form". For both genders it is the simple stem of the verb, with sometimes added.

3. In the genitive.
4. After a preposition.

Ex. nefer yrerty en-ek
That which I do to thee is good.

mer ynenet hap Over-seer of that which the Nile brings.

kheft zedeten-ef ym
According to that which he had said about it.

Sedenuf denotes persons.

Ex. hesesu neb-ef He who is praised of his lord.

sendef khet khasut unenu
He whose fear [is upon] those who walk the deserts.

12. VERBAL ADJECTIVE.

The verbal adjective is employed both as adjective and substantive.

Ex. sa-y neb se-rudetifi tash pen Every son of mine who shall make this boundary increase.

em yakhet en sedemtifi As a splendid thing for him who will hear it.

13. IMPERSONAL FORM.

The verb used impersonally, i.e. without a subject, is not infrequent. It can be translated in the same way as the French "On," or the German "Man."

The passives are usually employed in this sense.

Ex. *rhtw* It is known.

This impersonal is often a respectful designation of the King.

14. CAUSATIVE FORM.

The causative is formed by adding the prefix *s* to the root of the verb.

Ex. *menkh* To be excellent; *se-menkh* To cause to be excellent;
rekh To know; *se-rekh*
To cause to know.

In verbs beginning with *u*, the *u* is sometimes omitted in the causative form.

Ex. *usekh* To be broad; *se-sekh*
To cause to be broad.

15. FUTURE.

The future can be formed by the auxiliary followed by and the infinitive.

Ex. *yu-ef er sedem* He
will hear.

CHAPTER XIII.

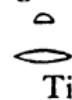
NOTES ON SYNTAX.

A FEW notes on the syntax of the substantive are given here.

I. *The Absolute Substantive.*

When the substantive stands alone without a verb or a preposition it is said to be "absolute." This is the case--

1. In designations of time.

Ex.  *try en* At the time of (lit. Time of).

 *ra neb* Every day (lit. Every sun).

 *ybd 4* In the fourth month (lit. Month 4).

The absolute substantive is known in English and is used in dates, as when we begin a letter or document "the 21st day of October."

2 In designations of place.

Ex.  *khent* In front.

 *meht* North.

3. In expressions with ⑩ *sep* Time.

Ex.  ⑩ *sep* 4 Four times.

4. When following an adjective, and limiting its application.

Ex.  *yqer sekheru* Excellent [in] plans

 *maā kheru* True [of] voice.

II. Apposition and Co-ordination.

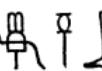
The substantive explaining stands after the one explained.

The following peculiar cases are important—

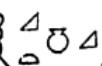
1. When specifying material, the quality and nature stand first, the noun or object comes second.

Ex.  *yner hez gres* A sarcophagus of white stone (lit. White stone, a sarcophagus).

2. When specifying locality.

Ex.  *Ta-ur Abdu* Abydos [of the nome] of Thinis (lit. Thinis, Abydos).

3. When specifying number and measure.

Ex.  *heqet qeby 22* Twenty-two jars of beer (lit. Beer, jars 22).

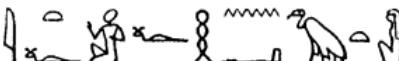
Co-ordinated words are generally left unconnected.

Ex.  shemā meht South and North.

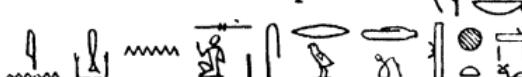
If the things are closely connected they are united by the preposition  her.

Ex. zā her huyt Storm and wind (lit. Storm upon wind).

The preposition  henā permits each of the connected words to stand forth individually, each being of equal importance, like our "as well as."

Ex.  yt-ef henā
mutef His father as well as his mother.

III. Emphasis.

When the subject of the simple sentence with a verbal predicate is emphatic, it is usual to employ the form of sentence with  followed by a substantive, after which comes a participle as predicate. If the subject is fem. or plur., the participle does not always agree in gender or number. When the subject is a pronoun, the later absolute pronoun ( , &c.) is used.  yn
hem-ka en se s-rud khetu-ef It is the Ka-servant of a man who perpetuates his offerings.

EXERCISES.

I.

Write in alphabetic signs—

	āā		pa		ka		ua
	nu		shu		su		nefer
	per		yb		her		kheper
	hetep		ur		yn		mes
	user		āhā		āhā		neter

II.

Write with the phonetic complement—

	kem		sha		su		men
	ānkh		khā		my		un
	kha		pekher		ma		neh
	nezem		hem		seba		sedem
	shems		gem		za		zeser

III.

Sometimes the phonetic complement is the first or the middle consonant.

	heqa		uz		resy
--	------	--	----	--	------

IV.

Give the transliteration and syllabic forms of—



V.

Put the correct determinatives to—

	<i>w</i> , Land.		<i>neter</i> , A god.
	<i>aq</i> , To enter.		<i>snef</i> , Blood.
	<i>khed</i> , To travel.		<i>nehebt</i> , Neck.
	<i>yneb</i> , Wall.		<i>Hāp</i> , Nile.
	<i>shu</i> , Free from.		<i>netert</i> , Goddess
	<i>remth</i> , People.		<i>khered</i> , Child.
	<i>per</i> , To go out.		<i>mut</i> , Mother.
	<i>hemt</i> , Woman.		<i>kem</i> , Black.
	<i>merhet</i> , Oil.		<i>shu</i> , Dry.
	<i>mer</i> , Pyramid.		<i>ser</i> , Prince.

Translate—

I hear.

We dig.



Thou lovest

You speak.



He goes.

They follow.



VI.

VII.

They go to [the] king. He gives bread to his son.
²
¹
yū en ²
¹
rdy ²
¹
tu ²
¹
sa

Love [ye] your father. He married me to his
²
¹
mer ²
¹
meny ²
¹
em

daughter. He found it. I made [the] monuments
¹
²
¹
gem ²
¹
yrn ¹
²
¹
menu

of [the] gods. He leads me. His majesty commanded
²
¹
nu ³
²
neteru ²
¹
seshem ¹
²
hem ¹
²
uz

to-dig this canal. Never came one like him upon
²
¹
shad ¹
²
mer ³
²
en-sep ¹
²
ha ¹
²
myty

this land. [A] going it-is-that this peasant made.
²
¹
khast ³
²
shemt ²
¹
sekhti ¹
²
yri.

VIII.

The direct and indirect genitive—

[The] wife of [the] king. [The] son of his body.

Lord of [the] Two Lands. Another remedy of
^{d.g.} ^{1.g.}

causing [the] hair to-grow. Mother of [the] majesty

of [the]-King-of-Upper-and-Lower-Egypt (*ni-sut byt*). Water of (plu.) natron. I heard voices [and the] lowing of cattle.

IX.

Adjectives—

² His ³ eldest daughter. ¹ It ³ is [a] good land. All taste departs. [The] strong bull. [The] two great doors.

X.

Numerals—

Five years. [The] first day. One hundred [and] fifty thousand six hundred [and] fourteen. Ten men.

Twelve bulls. One thousand [and] three. [The]
^{se}
_{ka} third child.
_{khered}

XI.

Under [the] majesty of [the]-King-of-the-South-and-North. He sailed upon it. I speak unto you.

He said he would-fight with me. He ³ [shall] not come-forth therefrom. Anoint therewith. [The] gods rejoiced (lit. under joy) in my time (Nominal sentence). Living for-ever unto eternity. Behold, I [am] before thee. After he had-found it stopped-up with stones. I did-more (lit. went-beyond) that-which-was-done formerly. Lay [it] upon [the] place of this hair after it has-been-taken-out. It was brought immediately. After it-had-become evening.

XII.

He gave me milk. My statue was ornamented with gold, its apron with electrum. Give praise unto my statue. In order-to-cause-that thou mayest-know. He found [a] man standing upon [the] banks. [The] king's children gave me their hands. Sprinkle it with water (plu.)'of natron. Bend thy back unto thy chief. [A] son who-hears [is] as [the] Followers of Horus. I passed one hundred [and] ten years in life. At day-break I reached Peten. Food was brought for me from [the] palace. He [did] not answer these princes, he answered this peasant. His majesty commanded [that] I go to this desert. This army came, it cut-to-pieces [the] land of [the] Bedaween. [The] mouth is-silent, it [does] not speak.

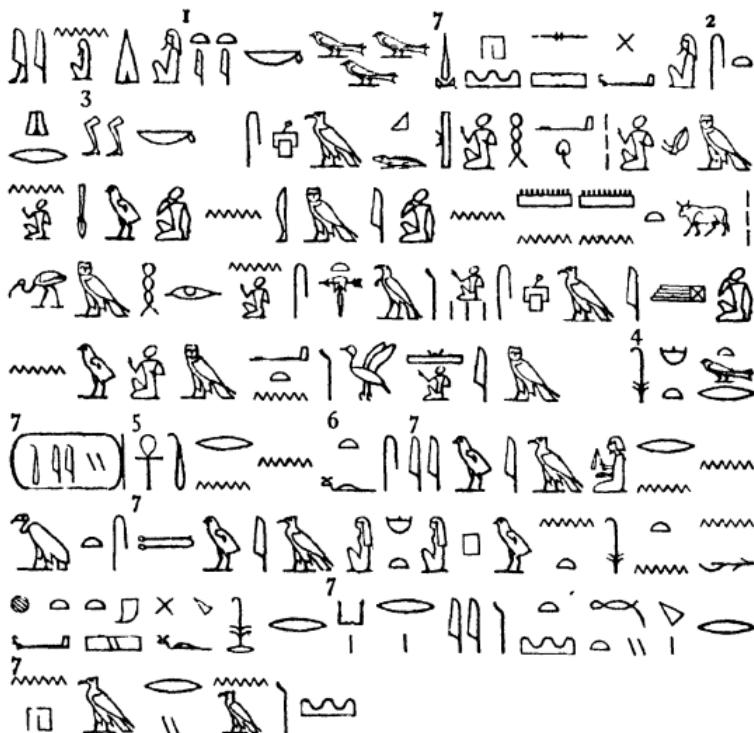
XIII.



Notes.—1. Absolute substantive, read *hat sep.* 2. *Tepē*, lit. “First of,” elliptical for “First month of.” 3. The throne name of a king is always compounded with Ra, which is written first though read last; this

name is read Menkheper-Ra. 4 Sedemt-ef form.
 5. Pseudo-participle. 6. The preposition *her* takes the phonetic complement before a suffixed pronoun.
 7. This word should be *kheftiu*, from *kheft*, "Opposite," *khefti*, "He who is opposite," *kheftiu*, "Those who are opposite," i.e. adversaries.

XIV.



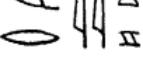
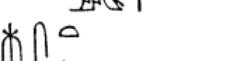
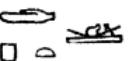
Notes.—1. *Sedemef* used as subjunctive after *erdy*.
 2. Fem. sing. after a collective noun. 3. Dual. 4. Inverted order of words; direct genitive. 5. Pseudo-participle. 6. For

7. Proper name.

VOCABULARY.

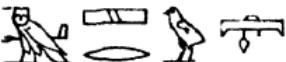
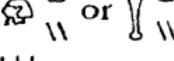
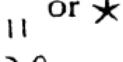
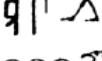
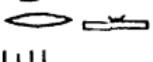
English-Egyptian.

Abydos		<i>Abdu</i>
After		<i>em-khet</i>
Age, Old		<i>yaut</i>
Ale		<i>heqt</i>
All		<i>neb</i>
Altar		<i>khaut</i>
Amen (a god)		<i>Ymen</i>
And		<i>henā</i>
Anher (a god)		<i>Anher</i>
Anoint		<i>ureh</i>
Another		<i>ky</i>
Answer		<i>usheb</i>
Appear		<i>khā</i>
Apron		<i>shendyt</i>

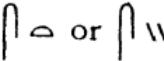
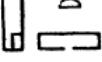
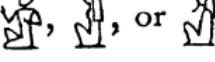
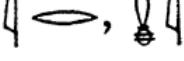
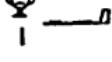
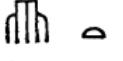
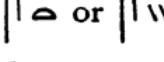
Army		<i>meshā</i>
As		<i>em</i>
Back		<i>sa</i>
Bank		<i>meryt</i>
Be, To		<i>un</i>
" "		<i>kheper</i>
Beautiful		<i>nefer</i>
Become, To		<i>kheper</i>
Bedaween		<i>heriu shā</i>
Before		<i>em-bah</i>
Behold		<i>mā</i>
Bend		<i>khems</i>
Birth		<i>mest</i>
Black		<i>kem</i>
Blood		<i>snef</i>
Boat		<i>aapt</i>
Body		<i>khet</i>

Born, To be		<i>mes</i>
Bread		<i>ta</i>
Bring		<i>yn</i>
Bull		<i>ka</i>
Canal		<i>mer</i>
Cattle		<i>menment</i>
Cause, To		<i>erdy</i>
Chief		<i>hery zaza</i>
"		<i>hati-ā</i>
Child		<i>khered</i>
Circumference		<i>qed</i>
Come, To		<i>yu</i>
" "		<i>ha</i>
Come forth, To		<i>per</i>
Command, To		<i>uz</i>
Cut to pieces, To		<i>ba</i>
Daughter		<i>sat</i>

Day		<i>heru</i>
"		<i>sesu (in dates)</i>
"		<i>ra</i>
Day-break		<i>hez en ta</i>
Depart, To		<i>shem</i>
Desert		<i>khast</i>
Dig, Tc		<i>shad</i>
Do, To		<i>yr</i>
Doors (dual)		<i>ruti</i>
Dry		<i>shu</i>
Eight		<i>khemen</i>
Eldest		<i>ur, semsu</i>
Electrum		<i>zam</i>
Empty		<i>shu</i>
Enemy		<i>kheftiu</i>
Enter		<i>aq</i>
Establish.		<i>men</i>
Eternity		<i>neheh</i>

Evening		<i>mesheru</i>
Ever (for ever)		<i>zet</i>
Father		<i>yt</i>
Festival		<i>heb</i>
Fifty		
Fight, To		<i>āha</i>
Find, To		<i>gem</i>
Firm, To be		<i>men</i>
First		<i>tepi</i>
Five		<i>dua</i>
Follow, To		<i>shems</i>
Food		<i>shab</i>
Formerly		<i>zer-bah</i>
Four		<i>fedu</i>
Fourteen		
Free [from]		<i>shu</i>
From		<i>em</i>

Give, To		erdy
Glad, To be		au yb
Go, To		yu or yy
Go beyond, To		sen
Go out, To		per
God		neter
Gold		neb
Good		nefer
Great		aa
"		ur
Grow		rud
Hair		shenu
Hand		det
Harvest		shemu
He		ef
He		entef
Hear		sedem

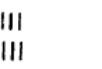
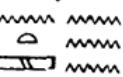
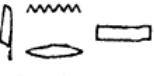
Heart		<i>yb'</i>
Her (acc.)		<i>set or si̥</i>
,, (poss.)		<i>es</i>
Hin		<i>su</i>
His		<i>ef</i>
Horus (a god)		<i>Her</i>
House		<i>per</i>
”		<i>het</i>
Hundred		<i>shet</i>
I		<i>y</i>
”		<i>ynuk</i>
If		<i>yr, my</i>
Immediately		<i>her-ā</i>
In		<i>em</i>
In front of		<i>khent</i>
It		<i>set or si̥</i>
Its		<i>es</i>

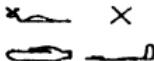
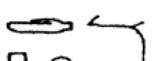
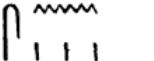
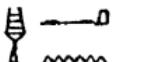
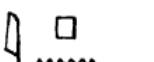
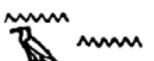
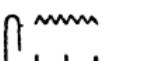
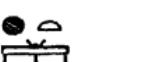
It is that		<i>yu</i>
Joy		<i>reshut</i>
King		<i>ni-sut</i>
„ of Upper Egypt		<i>ni-sut</i>
„ of Lower Egypt		<i>byti</i>
Know, To		<i>rekh</i>
Land		<i>ta</i>
Lay, To		<i>erdy</i>
Lead, To		<i>seshem</i>
Life		<i>ankh</i>
Light		<i>hez</i>
Like	or	<i>my</i> or <i>myti</i>
Live, To		<i>ankh</i>
Lord		<i>neb</i>
Love, To		<i>mer</i>
Lowing .		<i>nemy</i>
Majesty		<i>hem</i>

Make, To		<i>yr</i>
Man		<i>se</i>
Marry		<i>meny</i>
Me		<i>uy</i>
Milk		<i>yrtet</i>
Monuments		<i>menu</i>
Mother		<i>mut</i>
Mouth		<i>re</i>
My		<i>y</i>
Natron		<i>hesmen</i>
Neck		<i>nehebt</i>
Never		<i>en-sep</i>
Nile		<i>Hāp</i>
Nine		<i>pesez</i>
North		<i>meht</i>
Northern		<i>mehtri</i>
Not		<i>en or nen</i>

Of		<i>en</i> (decl.)
"		<i>em</i> (indecl.)
Offering		<i>hetep</i>
Oil		<i>merhet</i>
One		<i>uā</i>
Our		<i>en</i>
Overlay, To		<i>se-kher</i>
Overseer		<i>mer</i>
Palace		<i>āḥā</i>
Pass, To (of time)		<i>yth</i>
" "		<i>yr</i>
Peasant		<i>sekhti</i>
People		<i>remth</i>
Peten (a country)		<i>Peten</i>
Place		<i>set</i>
Praises		<i>heknu</i>
Prince		<i>ser</i>

Pyramid		<i>mer</i>
Ra (a god)		<i>Rā</i>
Raise, To		<i>thes</i>
Reach, To		<i>peh</i>
Red		<i>desher</i>
Remedy		<i>pekhert</i>
Road		<i>uat</i>
Ruler		<i>heqa</i>
Sacred		<i>zeser</i>
Sail, To		<i>seqed</i>
Satisfy, To		<i>hetep</i>
Say, To		<i>zed</i>
Second		<i>sennu</i>
Seven		<i>sefekh</i>
She		<i>es</i>
"		<i>entes</i>
Shine		<i>khā</i>

Silent, To be		<i>ger</i>
Six		<i>sys</i>
Slay		<i>sma</i>
Son		<i>sa</i>
Soul		<i>ba</i>
South		<i>shemā</i>
Southern		<i>resi</i>
Speak, To		<i>zed</i>
Sprinkle, To		<i>netesh</i>
Stand, To		<i>ahā</i>
Statue		<i>tut</i>
Stone		<i>yner</i>
Stop up, To		<i>zeba</i>
Strength		<i>usert</i>
"		<i>nekht</i>
Strong		<i>user</i>
		<i>nekht</i>

Sweet		nezem
Take out, To		fedy
Taste		dept
Teach		sba
Ten		met
The		pa
Thee		thu
Their		sen
Them		sen
Then		āhā-en
Therefrom		ym
Therewith		ym
These		ypen
"		na-en
They		sen
Things		ykhet

This		<i>pen</i>
Thou		<i>ek</i>
"		<i>entek</i>
Thousand		<i>kha</i>
Three		<i>khemt</i>
Thy		<i>ek</i>
Time		<i>rek</i>
To		<i>en</i>
Together with		<i>henā</i>
Travel north, To		<i>khed</i>
Traverse, To		<i>za</i>
Tree		<i>khet</i>
Truth		<i>maāt</i>
Twelve		
Twenty		
Twice		<i>sep sen</i>
Two		<i>sen¹</i>
Under		<i>kher</i>
		<i>kher</i>

Unto		er
Upon		her
Us		en
Voice		kheru
Wall		yneb
Water		mu
We		en
Who		enti (decl.)
Wife		hemt
With (By means of)		em
Woman		hemt
Worthy		ymakh
Year ,, in dates }		{ renpet hat sep
You		then
"		entthen
Your		then

Egyptian-English.

Note.—Words which begin in transliteration with *e* are to be looked for under the first consonant, e.g. *entef* will be found under N, *emkhet* under M.

	<i>y</i>	I, my
	<i>yu</i>	It is that
or	<i>yu</i> or <i>yy</i>	To go, come
	<i>yb</i>	Heart
	<i>ymakh</i>	Worthy
	<i>ym</i>	Therefrom, therewith
	<i>yn</i>	To bring
	<i>ynuk</i>	I (emphatic)
	<i>yneb</i>	Wall
	<i>yner</i>	Stone
	<i>yr</i>	To do, to make; to pass (of time)
	<i>yr</i>	If
	<i>yrtet</i>	Milk
	<i>ykhet</i>	Things

VOCABULARY

	<i>yt</i>	Father
	<i>yth</i>	To pass (of time)
	<i>āa</i>	Great
	<i>ānkh</i>	Life, to live
	<i>āha</i>	To fight
	<i>āhā</i>	To stand
	<i>āhā</i>	Palace
	<i>āq</i>	To enter
	<i>nat</i>	Road, way
	<i>uy</i>	Me
	<i>uā</i>	One
	<i>un</i>	To be
	<i>ur</i>	Great, eldest
	<i>ureh</i>	To anoint
	<i>user</i>	Strong
	<i>usheb</i>	To answer
	<i>uz</i>	To command

	<i>ba</i>	Soul
	<i>ba</i>	To cut to pieces
	<i>byt̄i</i>	King of Lower Egypt
	<i>pa</i>	The (masc.)
	<i>per</i>	House
	<i>per</i>	To go out, to come forth
	<i>pen</i>	This (masc.)
	<i>peh</i>	To reach
	<i>pekher</i>	Remedy.
	<i>pesez</i>	Nine
	<i>Peten</i>	Peten (a country)
	<i>f</i>	He, his
	<i>fedu</i>	Four
	<i>fedy</i>	To take out
	<i>em</i>	As, in, to, with
	<i>maāt</i>	Truth, righteousness
	<i>my</i>	
	<i>myti</i>	Like

	<i>my</i>	If
	<i>mā</i>	Behold
	<i>māten</i>	Sheikh, chief
	<i>mu</i>	Water
	<i>mut</i>	Mother
	<i>em-bah</i>	Before, in front of
	<i>men</i>	Firm
	<i>meny</i>	To marry
	<i>menu</i>	Monuments
	<i>menment</i>	Cattle
	<i>mer</i>	Overseer
	<i>mer</i>	Canal
	<i>mer</i>	Pyramid
	<i>mer</i>	To love
	<i>meryt</i>	Bank
	<i>merhet</i>	Oil
	<i>em-khet</i>	After
	<i>mes</i>	To be born

	<i>meshā</i>	Army
	<i>mesheru</i>	Evening
	<i>met</i>	Ten
	<i>en</i>	To
	<i>en</i>	Not
	<i>en</i>	We, us, our
	<i>ni-sut</i>	King
	<i>nu</i>	Of (plur.)
	<i>neb</i>	Lord; every, all
	<i>neb</i>	Gold
	<i>nefer</i>	Good, beautiful
	<i>nemy</i>	Lowing
	<i>nehebt</i>	Neck
	<i>neheh</i>	Eternity
	<i>nekht</i>	Strength, strong, powerful
	<i>en-sep</i>	Never
	<i>entef</i>	He
	<i>enten</i>	We
	<i>entek</i>	Thou (masc.)

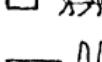
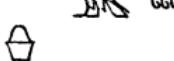
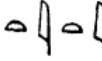
	<i>entes</i>	She
	<i>entsen</i>	They
	<i>neter</i>	God
	<i>netert</i>	Goddess
	<i>netesh</i>	Sprinkle
	<i>enteth</i>	Thou (fem.)
	<i>entthen</i>	You
	<i>nezem</i>	Sweet
	<i>er</i>	To
	<i>re</i>	Mouth
	<i>Rā</i>	Ra (a god)
	<i>rutii</i>	Two doors
	<i>rud</i>	To grow
	<i>remth</i>	People
	<i>ren</i>	Name
	<i>{ renpet</i>	Year
	<i>hat sep</i>	Regnal year
	<i>rekhi</i>	To know
	<i>resy</i>	Southern

	<i>reshut</i>	Joy
	<i>rek</i>	Time
	<i>red</i>	Foot
	<i>erdy</i>	To give, cause, lay
	<i>ha</i>	To come, to descend
	<i>heru</i>	Day
	<i>hat sep</i>	Regnal year
	<i>henti-a</i>	Chief
	<i>ha</i>	Limb
	<i>hap</i>	Nile
	<i>heb</i>	Festival
	<i>hemt</i>	Woman, wife
	<i>hem</i>	Majesty
	<i>hen-a</i>	Together with
	<i>her</i>	Upon, because of
	<i>Her</i>	Horus (a god)
	<i>her a</i>	Immediately
	<i>heriu shaa</i>	Bedaween

	<i>her zaza</i>	Chief
	<i>hesmen</i>	Natron
	<i>heqa</i>	Ruler
	<i>heknu</i>	Praises
	<i>hetep</i>	Offering, peace
	<i>hez</i>	Light, bright
	<i>hez en ta</i>	Daybreak
	<i>kha</i>	Thousand
	<i>khast</i>	Desert
	<i>khā</i>	To appear, to be crowned
	<i>kheper</i>	To be, to become
	<i>khems</i>	To bend
	<i>khemen</i>	Eight
	<i>khent</i>	Three
	<i>khent</i>	In front of
	<i>kher</i>	Undor
	<i>kher</i>	Under, to possess
	<i>kheru</i>	Voice

	<i>kherp</i>	To lead
	<i>khet</i>	Tree, wood, branch
	<i>khered</i>	Child
	<i>khet</i>	Body
	<i>es</i>	She, her, it, its
	<i>se</i>	Man
	<i>sa</i>	Back
	<i>sa</i>	Protection
	<i>sa</i>	Son
	<i>sat</i>	Daughter
	<i>sya</i>	To recognize
	<i>sag</i>	To pull together
	<i>sys</i>	Six
	<i>su</i>	Him
	<i>seba</i>	To teach
	<i>sefekh</i>	Seven
	<i>sep sen</i>	Twice
	<i>sma</i>	To slay

	<i>sen</i>	They, them, their
	<i>sen</i>	To go beyond
	<i>sen</i>	Two
	<i>snef</i>	Blood
	<i>ser</i>	Prince
	<i>sekher</i>	To overlay
	<i>sekhti</i>	Peasant
	<i>sesh</i>	To stretch out
	<i>seshem</i>	To lead
	<i>seqed</i>	To sail
	<i>set</i>	Place
	<i>setyu</i>	Bedaween
	(see <i>ni-sut</i>)	
	<i>sedem</i>	To hear
	<i>shab</i>	Food
	<i>shad</i>	To dig
	<i>shu</i>	Dry
	<i>shu</i>	Free from

	<i>shem</i>	To go, to depart
	<i>shema</i>	South
	<i>shems</i>	To follow
	<i>shenu</i>	Hair
	<i>shendyt</i>	Apron
	<i>shet</i>	Hundred
	<i>qed</i>	Circumference
	<i>gem</i>	To find
	<i>gemeh</i>	To catch sight of
	<i>ek</i>	Thou
	<i>ka</i>	Ghost, spirit
	<i>ka</i>	Bull
	<i>ky</i>	Other
	<i>kem</i>	Black
	<i>ta</i>	Bread
	<i>ta</i>	Land, country
	<i>tash</i>	Boundary
	<i>tyty</i>	To trample

	<i>tut</i>	Statue
	<i>tepi</i>	First
	<i>thu</i>	Thee (masc.)
	<i>then</i>	Thee (fem.)
	<i>then</i>	You, your
	<i>thes</i>	To raise
	<i>dua</i>	Five
	<i>dept</i>	Taste
	<i>desher</i>	Red
	<i>det</i>	Hand
	<i>za</i>	To traverse to cross
	<i>zam</i>	Electrum
	<i>zeba</i>	To stop up
	<i>zer-bah</i>	Formerly
	<i>zeser</i>	Sacred
	<i>zet</i>	For ever
	<i>zed</i>	To speak, to say

ILLIT. , TO REMAIN, AND *meh*, TO FILL.

1

SEDEMEE I AND II (p. 55)		SEDEMEEYNEF (p. 56)		YU SEDEMEEF (p. 58)		Future (p. 63)	
men-y	I remain	menyu-y	I remain	yu men-y	It is that I remain	yu-y er men	I shall remain
men-ek	Thou remainest	menyu-ek	Thou remainest	yu men-ek	It is that thou remainest	yu-ek er men	Thou wilt remain
men-eth		menyu-eth		yu men-eth		yu-eth er men	
men-if	He remains	menyu-if	He remains	yu men-if	It is that he remains	yu-if er men	He will remain
men-es	She remains	menyu-es	She remains	yu men-es	It is that she remains	yu-es er men	She will remain
men-en	We remain	menyu-en	We remain	yu men-en	It is that we remain	yu-en er men	We shall remain
men-then	You remain	menyu-then	You remain	yu men-then	It is that you remain	yu-then er men	You will remain
men-sen	They remain	menyu-sen	They remain	yu men-sen	It is that they remain	yu-sen er men	They will remain
SEDEMEEF (p. 55)		SEDEMEEKHEREF (p. 66)		YU-REF SEDEMEEF (p. 59)		RELATIVE FORM (To fill) (p. 66).	
menen-y	I remained	menkher-y	I remain	yu-y men-y	I am wont to remain	mehl-y	That which I fill
menen-ek	Thou remainedst	menkher-ek	Thou remainest	yu-ek men-ek	Thou art wont to remain	mehl-ek	That which thou fillest
menen-eth		menkher-eth		yu-eth men-eth		mehl-eth	
menen-if	He remained	menkher-if	He remains	yu-if men-if	He is wont to remain	mehl-if	That which he fills
menen-es	She remained	menkher-es	She remains	yu-es men-es	She is wont to remain	mehl-es	That which she fills
menen-en	We remained	menkher-en	We remain	yu-en men-en	We are wont to remain	mehl-en	That which we fill
menen-then	You remained	menkher-then	You remain	yu-then men-then	You are wont to remain	mehl-then	That which you fill
menen-sen	They remained	menkher-sen	They remain	yu-sen men-sen	They are wont to remain	mehl-sen	That which they fill
IMPERATIVE		PSEUDO-PARTICIPLE (p. 57)		PASSIVE meh To FILL (p. 46)		INFINITIVE (p. 60).	
men	Remain thou	menkuy	I remain	mehlu-y	I am filled	men	To remain
menu	Remain ye	menthy	Thou remainest	mehlu-ek	Thou art filled		CAUSATIVE (p. 68).
		men	He remains	mehlu-eth		se-men	To cause to remain
		menthy	She remains	mehlu-if	He is filled		
		mentien	We remain	mehlu-es	She is filled		
		mentiuni	You remain	mehlu-en	We are filled		
		menu		mehlu-then	You are filled		
		menthy	They remain	mehlu-sen	They are filled		
PARTICLES (To fill) (p. 66).							
						meh	Having filled
						mehu	Filling
						meh	Being filled
						mehu	Having been filled

SEDEMEEF I (p. 55)			SEDEMEEF (p. 56)			Yu-SEDEMEEF (p. 58)			FUTURE (p. 68)				
SEDEMEEF II (p. 55)			SEDEMEEFHEEF (p. 56)			YUEE-SEDEMEEF (p. 59)			RELATIVE FORM (p. 66)				
SEDEMEEF (p. 55)			PSEUDO-PARTICIPLE (p. 57)			PASSIVE TO BE SEEN (p. 66)			INFINITIVE (p. 60)				
	<i>qeb-y</i>	I am cool		<i>qebyn-y</i>	I am cool		<i>yu qeb-y</i>	It is that I am cool		<i>yu-y er ma</i>	I shall see		
	<i>qeb-ek</i>	{ Thou art cool		<i>qebyn-ek</i>	{ Thou art cool		<i>yu qeb-ek</i>	{ It is that thou art cool		<i>yu-ek er ma</i>	{ Thou wilt see		
	<i>qeb-eth</i>			<i>qebyn-eth</i>			<i>yu qeb-eth</i>			<i>yu-eth er ma</i>			
	<i>qeb-esf</i>	He is cool		<i>qebyn-esf</i>	He is cool		<i>yu qeb-esf</i>	It is that he is cool		<i>yu-esf er ma</i>	He will see		
	<i>qeb-es</i>	She is cool		<i>qebyn-es</i>	She is cool		<i>yu qeb-es</i>	It is that she is cool		<i>yu-es er ma</i>	She will see		
	<i>qeb-en</i>	We are cool		<i>qebyn-en</i>	We are cool		<i>yu qeb-en</i>	It is that we are cool		<i>yu-en er ma</i>	We shall see		
	<i>qeb-then</i>	You are cool		<i>qebyn-then</i>	You are cool		<i>yu qeb-then</i>	It is that you are cool		<i>yu-then er ma</i>	You will see		
	<i>qeb-sen</i>	They are cool		<i>qebyn-sen</i>	They are cool		<i>yu qeb-sen</i>	It is that they are cool		<i>yu-sen er ma</i>	They will see		
SEDEMEEF (p. 55)			PSEUDO-PARTICIPLE (p. 57)			PASSIVE TO BE SEEN (p. 66)			INFINITIVE (p. 60)				
	<i>qeben-y</i>	I was cool		<i>qebkuy</i>	I am cool		<i>maatu-y</i>	I am seen		<i>qeb</i>	To be cool		
	<i>qeben-ek</i>	{ Thou wert cool		<i>qebthy</i>	{ Thou art cool		<i>maatu-ek</i>	{ Thou art seen		<i>ma</i>	To see		
	<i>qeben-eth</i>			(or) <i>qebu</i> (or <i>qeb</i>)			<i>maatu-eth</i>			<i>ma</i>			
	<i>qeben-esf</i>	He was cool		<i>qebthy</i>	She is cool		<i>maatu-esf</i>	He is seen		<i>se-qebel</i>	To cause to be cool		
	<i>qeben-es</i>	She was cool		<i>qebuuen</i>	We are cool		<i>maatu-es</i>	She is seen		<i>se-ma</i>	To cause to see		
	<i>qeben-en</i>	We were cool		<i>qebtuni</i>	You are cool		<i>maatu-en</i>	We are seen					
	<i>qeben-then</i>	You were cool		<i>qebu</i>	{ They are cool		<i>maatu-then</i>	{ You are seen		<i>maau</i>			
	<i>qeben-sen</i>	They were cool		<i>qebhy</i>			<i>maatu-sen</i>			<i>mat</i>	Having seen		
IMPERATIVE									CAUSATIVE (p. 68)				
	<i>qeb</i>	Be (thou) cool								<i>se-qebel</i>	To cause to be cool		
	<i>qeb-ut</i>	Be (ye) cool								<i>se-ma</i>	To cause to see		
PARTICIPLES (p. 66)									PARTICIPLES (p. 66)				
m.		<i>ma</i>	f.		<i>mat</i>	pl.		<i>mau</i>	m.		Having seen		
									f.		Seen		
											Seeing		

SELEMEE I and II (p. 55)			SEDEMYNEF (p. 56)			YU-SEDEMEEF (p. 58)			FUTURE (p. 68)		
SEDEMEEF (p. 55)			SEDEM KHEREF (p. 56)			YU-EF SEDEMEEF (p. 59)			RELATIVE FORM (p. 66)		
IMPERATIVE			PSEUDO-PARTICIPLE (p. 57)			PASSIVE (p. 66)			INFINITIVE (p. 60)		
  	sedem-y	I hear	  	sedemyu-y	I hear	  	yu sedemy	It is that I hear	  	yu-y er sedem	I shall hear
  	sedem-ek	Thou hearest	  	sedemyn-ek	Thou hearest	  	yu sedemek	It is that thou hearest	  	yu-ek er sedem	Thou wilt hear
  	sedem-eth		  	sedemyn-eth		  	yu sedemeth		  	yu-eth er sedem	
  	sedem-ef	He hears	  	sedemyn-ef	He hears	  	yu sedemef	It is that he hears	  	yu-ef er sedem	He will hear
  	sedem-es	She hears	  	sedemyn-es	She hears	  	yu sedemes	It is that she hears	  	yu-es er sedem	She will hear
  	sedem-en	We hear	  	sedemyu-en	We hear	  	yu sedemen	It is that we hear	  	yu-en er sedem	We shall hear
  	sedem-then	You hear	  	sedemyn-then	You hear	  	yu sedemthen	It is that you hear	  	yu-then er sedem	You will hear
  	sedem-sen	They hear	  	sedemyn-sen	They hear	  	yu sedemsen	It is that they hear	  	yu-sen er sedem	They will hear

SEDEMEEF I (p. 55)	SEDEMENYEF (p. 56)	YU-SEDEMEEF (p. 58)	FUTURE (p. 68)
<i>mery-y</i> I love	<i>meryn-y</i> I love	<i>yu mer-y</i> It is that I love	<i>yu yer mert</i> I shall love
<i>mer-ek</i> <i>mer-eth</i> } Thou lovest	<i>meryn-ek</i> <i>meryn-eth</i> } Thou lovest	<i>yu mer-ek</i> <i>yu mer-eth</i> } It is that thou lovest	<i>yu ek er mert</i> <i>yu eth er mert</i> } Thou wilt love
<i>mer-ef</i> He loves	<i>meryn-ef</i> He loves	<i>yu mer-ef</i> It is that he loves	<i>yu ef er mert</i> He will love
<i>mer-es</i> She loves	<i>meryn-es</i> She loves	<i>yu mer-es</i> It is that she loves	<i>yu es er mert</i> She will love
<i>mer-en</i> We love	<i>meryn-en</i> We love	<i>yu mer-en</i> It is that we love	<i>yu en er mert</i> We shall love
<i>mer-then</i> You love	<i>meryn-then</i> You love	<i>yu mer-then</i> It is that you love	<i>yu then er mert</i> You will love
<i>mer-sen</i> They love	<i>meryn-sen</i> They love	<i>yu mer-sen</i> It is that they love	<i>yu sen er mert</i> They will love
SEDEMEEF II (p. 55)	SEDEMENKHEREF (p. 56)	YU-EF SEDEMEEF (p. 59)	RELATIVE FORM (p. 66)
<i>merer-y</i> I love	<i>merkher-y</i> I love	<i>yu-y mer-y</i> I am wont to love	<i>merert-y</i> That which I love
<i>merer-ek</i> <i>merer-eth</i> } Thou lovest	<i>merkher-ek</i> <i>merkher-eth</i> } Thou lovest	<i>yu-ek mer-ek</i> <i>yu-eth mer-eth</i> } Thou art wont to love	<i>merert-ek</i> <i>merert-eth</i> } That which thou lovest
<i>merer-ef</i> He loves	<i>merkher-ef</i> He loves	<i>yu-ef mer-ef</i> He is wont to love	<i>merert-ef</i> That which he loves
<i>merer-es</i> She loves	<i>merkher-es</i> She loves	<i>yu-es mer-es</i> She is wont to love	<i>merert-es</i> That which she loves
<i>merer-en</i> We love	<i>merkher-en</i> We love	<i>yu-en mer-en</i> We are wont to love	<i>merert-e.</i> That which we love
<i>merer-then</i> You love	<i>merkher-then</i> You love	<i>yu-then mer-then</i> You are wont to love	<i>merert-thea</i> That which you love
<i>merer-sen</i> They love	<i>merkher-sen</i> They love	<i>yu-sen mer-sen</i> They are wont to love	<i>merert-sen</i> That which they love
SEDEMEEF (p. 55)	PSEUDO-PARTICIPLE (p. 57)	PASSIVE (p. 66)	PARTICLES (p. 66)
<i>meru-y</i> I loved	<i>merkhuy</i> I love	<i>meru-y</i> I am loved	<i>mer</i> Having loved
<i>meru-ek</i> <i>meru-eth</i> } Thou lovedst	<i>merthy</i> Thou lovest	<i>meru-ek</i> <i>meru-eth</i> } Thou art loved	<i>meruru</i> Loving
<i>meru-ef</i> He loved	<i>mery</i> He loves	<i>meru-f</i> He is loved	<i>mery</i> Loved
<i>meru-es</i> She loved	<i>meruuen</i> We love	<i>meru-es</i> She is loved	<i>meruru</i> Being loved
<i>meru-en</i> We loved	<i>meruuni</i> You love	<i>meru-en</i> We are loved	
<i>meru-then</i> You loved	<i>meru</i> } They love	<i>meru-then</i> You are loved	
<i>meru-sen</i> They loved	<i>merthy</i> }	<i>meru-sen</i> They are loved	
IMPERATIVE			.INFINITIVE (p. 60)
<i>mer</i> Love thou			<i>mert</i> To love
<i>meru</i> Love ye			
			CAUSATIVE (p. 68)
			<i>se-mert</i> To cause to love

IRREGULAR. $\text{---} \Delta \text{---}$ erdyt, TO GIVE. (IN THIS VERB --- IS CONSTANTLY USED FOR --- .)

5

SEDEMEE I (p. 55)		SEDEMEEYNEF (p. 56)		YU SEDEMEF (p. 58)		FUTURE (p. 68)					
	dy-y	I give		erdy-yn-y	I give		yū dy-y	It is that I give		yū-y er erdyt	I shall give
	dy-ek	Thou givest		erdy-yn-ek	Thou givest		yū dy-ek	It is that thou givest		yū-ek er erdyt	Thou wilt give
	dy-eth			erdy-yn-eth	He gives		yū dy-eth			yū-eth er erdyt	
	dy-es	She gives		erdy-yn-es	She gives		yū dy-es	It is that she gives		yū-es er erdyt	She will give
	dy-en	We give		erdy-yn-en	We give		yū dy-en	It is that we give		yū-en er erdyt	We shall give
	dy-then	You give		erdy-yn-then	You give		yū dy-then	It is that you give		yū-then cr erdyt	You will give
	dy-sen	They give		erdy-yn-sen	They give		yū dy-sen	It is that they give		yū-sen er erdyt	They will give
SEDEMEE II (p. 55)		SEDEMEEKEEF (p. 56)		YU-EF SEDEMEF (p. 59)		RELATIVE FORM (p. 66)					
	dydy-y	I give			yū-y dy-y	I am wont to give		dydyt-y	That which I give		
	dydy-ek	Thou givest			yū-ek dy-ek	Thou art wont to give		dydyt-ek	That which thou givest		
	dydy-eth				yū-eth dy-eth			dydyt-eth			
	dydy-es	He gives	Not known			yū-ef dy-ef	He is wont to give		dydyt-ef	That which he gives	
	dydy-es	She gives				yū-es dy-es	She is wont to give		dydyt-es	That which she gives	
	dydy-en	We give				yū-en dy-en	We are wont to give		dydyt-en	That which we give	
	dydy-then	You give				yū-then dy-then	You are wont to give		dydyt-then	That which you give	
	dydy-sen	They give				yū-sen dy-sen	They are wont to give		dydyt-sen	That which they give	
SEDEMEEF (p. 55)		PSEUDO-PARTICIPLE (p. 57)		PASSIVE (p. 66)		INFINITIVE (p. 60)					
	erdyu-y	I gave		dykny	I give		dytu-y	I am given		erdyt	To give
	erdyn-ek	Thou gavest		dythy	Thou givest		dytn-ek				PARTICIPLES (p. 65)
	erdyn-eth			(or	dyu (or dyy) He gives		dytu-ek				
	erdyn-es	He gave		dythy	She gives		dytu-ef	He is given			
	erdyn-es	She gave		dynen	We give		dytu-es	She is given			
	erdyn-en	We gave		dytioni	You give		dytu-en	We are given			
	erdyn-then	You gave		dyu	They give		dytu-then	You are given			
	erdyn-sen	They gave		dythy			dytu-sen	They are given			
IMPERATIVE											
	yng	Give (thou)									
	yngu	Give (ye)									

By the same Author—

ELEMENTARY COPTIC GRAMMAR.

Quaritch. **5/-**

EGYPTIAN LEGENDS.

John Murray, **2/-**

By W. M. Flinders Petrie—

ARTS & CRAFTS IN ANCIENT EGYPT.

Foulis & Co. **6/-**

EASTERN EXPLORATION.

Constable. **2/6**

EGYPT & ISRAEL.

S.P.C.K. **3/6**

REVOLUTIONS OF CIVILISATION.

Harper. **3/-**

SOURCES OF HUMAN HISTORY.

S.P.C.K. **5/-**

